Five remarkable passages, which have very lately happened betweene His MAIESTIE, *And the High Court of* PARLIAMENT.

1. *The Humble Petition of the Gentry and Commons of* York, *presented to His Majesty,* April 22. 1642.
2. *His Majesties Message sent to the Parliament.* April 24. 1642. *concerning Sir* Iohn Hotham's *refusall to give His Majestie entrance into* Hull.
3. *The Parliaments resolution concerning the said Sir* Ioh. Hotham
4. *A Declaration from both Houses of Parliament concerning the stopping of passages between* Hull *and the Parliament.*
5. *The true Catalogue of all the names of the Divines approved of by both Houses of Parliament, for each severall County in this Kingdome of* England *and* Wales; *as fit persons to be consulted with by the Parliament, touching the Reformation of Church-Government, and the Liturgie. Together with an Order from both Houses to the same effect.* 28. *of* April 1642.

London, Printed for *F. Cowles,* and *T. Bates.*

Die Sabbati, 9 April. 1642.

THe Lords and Commons doe declare, that they intend a due and neceſſarie reformation of the government & Liturgie of the Church, & take away nothing in the one or other, but what ſhall be evill, and juſtly offenſive, or at leaſt unneceſſarie and burthenſome: And for the better effecting thereof, ſpeedily to have conſultation with godly and learned Divines. And becauſe this will never of it ſelfe attaine the end ſought therein, they will therefore uſe their utmoſt endevours to eſtabliſh learned and preaching Miniſters, with a good and ſufficient maintenance thorowout the whole Kingdome, wherein many dark corners are miſerably deſtitute of the meanes of Salvation, and many poore Miniſters want neceſſarie proviſion.

H. Elſynge, Cler. Parl. D. Com.

BRITISH MUSEUM

Die Martis 26 April. 1642.

ORdered by the Lords and Commons in Parliament, That the Sheriffs of the Counties of York and Lincolne, and likewiſe the Lords Lieutenants of the ſaid Counties, and in their abſence, their Deputies allowed by Parliament, and the Iuſtices of Peace, and all other his Majeſties Officers, ſhall ſuppreſſe all Forces that ſhall be raiſed, or gathered together in theſe Counties, either to force the towne of Hull; to ſtop the paſſages to, and from the ſame; or in any other way to diſturb the peace of the Kingdome.

Ordered by the Lords and Commons in Parliament, That this Orde. ſhall be printed and publiſhed forthwith.

Io. *Browne Cler. Parl.*

To

To the Kings most Excellent Majestie.

BRITANNICVM

The humble Petition of the Gentrie and Commons of the Countie of YORK.

Most Royall Soveraigne:

ENcouraged by your Majesties many Testimonies of Your gracious goodnesse to us and our Countie, which we can never sufficiently acknowledge; We in all dutie and loyaltie of heart addresse our selves to Your Sacred Majestie, beseeching You to cast Your eyes and thoughts upon the safetie of your own Person, and Your Princely Issue, and this whole Countie, a great meanes of which we conceive doth consist in the Arms and Ammunition at Hull, *placed there by Your Princely care and charge, and since upon generall apprehension of dangers from forraine parts represented to your Majestie, thought fit as yet to be continued. We for our parts, conceiving our selves to be still in danger, doe most humbly beseech your Majestie that you will be pleased to take such course and order, that your Magazine may still there remaine, for the better securing of these and the rest of the Northerne parts. And the rather because we think it fit, that that part of the Kingdome should be best provided, where your Sacred Person doth reside, your Person being like* Davids, *The light of Israel, and more worth than ten thousands of us.*

Who shall daily pray, &c.

His Majeſties Meſſage ſent to the Parliament, *April* 24. 1642.

Concerning Sir *John Hotham's* Refuſal to give His Majeſtie Entrance into *Hull.*

HIs Majeſty having received the Petition inclo-ſed from moſt of the chiefe Gentry neere about Yorke, deſiring the ſtay of His Majeſties Armes and Munition in His Magazine at Hull, for the ſafety (not onely of his Majeſties Perſon and children, but likewiſe of all theſe Northern parts: The manifold rumours of great Dangers inducing them to make their ſaid ſupplication) thought it moſt fit to goe Himſelfe in Perſon to His towne of Hull, to view his Armes and Munition there, that thereupon He might give directions, what part thereof might be neceſſary to remaine there, for the ſecurity and ſatisfaction of his Northerne Subjects, and what part thereof might bee ſpared for Ireland, the arming of his Majeſties Scots Subjects that are to go thither, or to repleniſh his chiefeſt Magazine of the Tower of London; Where being come, upon the 23. of this inſtant Aprill, much contrary to his expectation, he found all the Gates ſhut upon him, and the Bridges drawn up, by the expreſſe command of Sir *John Hotham*, (who for the preſent commands a Garriſon there) and from the walls flatly denyed His Majeſty entrance into His ſaid Town, the reaſon of the ſayd denyall being as ſtrange to his Majeſty, as the thing it ſelfe, it being, that he could not admit his Majeſty without breach of truſt to His Parliament; Which did the more incenſe his Majeſties anger againſt him, for that hee moſt ſeditiouſly and trayterouſly would have put his diſobedience upon his Majeſties Parliament; Which His Majeſty being willing to cleare, demanded of him if he had the impudence to aver, that the Parliament had directed him

him to deny his Majesty entrance: and that if he had any such order, that he should shew it in writing, for otherwise His Majesty could not beleeve it; which he could no way produce, but maliciously made that false interpretation according to his own Inferences, confessing that he had no such positive Order, which His Majesty was ever confident of: But his Majesty not willing to take so much pains in vain, offered to come into that His Towne onely with 20. horse, finding that the maine of his pretence lay, That His Majesties traine was able to command the Garrison: Notwithstanding, His Majesty was so desirous to go thither in a private way, that He gave warning thereof but overnight, which he refusing, but by way of condition (which His Majesty thought much below him) held it most necessary to declare him Traytour (unlesse upon better thoughts, he should yeeld obedience) which he doubly deserved, aswell for refusing entrance to his naturall Soveraigne, as by laying the reason thereof groundlesly and maliciously upon his Parliament.

One circumstance His Majesty cannot forget, that his Sonne the Duke of *Yorke*, and his Nephew the Prince Elector, having gone thither the day before, Sir *John Hotham* delayed the letting of them out to His *Majesty* till after some consultation.

Hereupon His Majesty hath thought it expedient to demand Iustice of His Parliament against the said Sir *John Hotham*, to be exemplarily inflicted on him according to the Laws, and the rather because His Majesty would give them a fit occasion to free themselves of this imputation, by him so injuriously cast upon them, to the end His Majesty may have the easier way for the chastising of so high a disobedience.

The Names of those Divines that are nominated by the Knights and Burgesses of each County, for the Consultation, or Assembly.

Bedfordshire.

Master Dillingham.
Mr. Boldes.

Buckinghamshire.

Mr. Henry Wilkinson.
Mr. Valentine.

Berkshire.

Dr. Twisse.
Mr. Rayner.

Cambridgeshire.

Doctor Thomas Wincop.
Mr. Thomas Goodwin.

Cambridge University.

Doctor Brounrig, Bishop.
Doctor Ward.

Cornwall.

Master Gamon.
Master Hicks.

Cheshire.

Master John Lea.
Master Thomas Case.

Cumberland.

Doctor Hoyle.
Master Bridges.

Durham.

Master Iennison.
Master Morton.

Derbyshire.

Doctor Love.
Doctor Gouge.

Devonshire.

Master Pine.
Master Whiting.

Dorsetshire.

Master White.
Master Peele.

Essex.

Marshall.

Glocestershire.

Master Mew.
Master Dunning.

Huntingtonshire.

Master Backhurst.
Master Philip Nye.

Hartfordshire.

Doctor Smith.
Doctor Burges.

Herefordshire.

Master Greene.
Master Gower.

Kent.

Master Wilson.
Master Tayler.

Lincolnshire.

Master Tuckney.
Master Coleman.

Lancashire.

Master Herles.
Master Herrick.

Leicestershire.

Master Clayton.
Master Gibs.

Middlesex.

Doctor Calibute Downing.
Master Burroughs.

London.

Master Calamy.
Master George Walker.
Master Seaman.
Master Caryll.

Munmouthshire.

Doctor Harris.
Master George Morley.

Northamptonshire.

Master Edward Reynolds.
Master Hill.

Nottinghamſhire.
Doctor Robert Saunderſon.
Maſter Foxcroft.
Northumberland.
Maſter Iohn Iackſon.
Maſter William Carter.
Norfolke.
Maſter Thoroughgood.
Maſter Arrow-Smith.
Oxfordſhire.
Maſter Robert Harris.
Maſter Croſſe.
Oxford Univerſity.
Archbiſhop of Armagh.
Doctor Stiles.
Rutlandſhire.
Maſter Samuel Gibſon.
Maſter Whitaker.
Somerſetſhire.
Maſter Samuel Crook.
Maſter Cunnet.
Shropſhire.
Maſter Edward Corbet.
Maſter Hilderſham.
Surrey.
Doctor Stainton.
Doctor Daniel Featley.
Staffordſhire.
Maſter Francis Cooke.
Maſter Lightfoot.
Hampſhire.
Maſter Langley.
Maſter Tiſdale.
Suffolk.
Maſter Tho. Young.
Maſter Iohn Philips.
Suſſex.
Maſter Pickering.
Maſter Henry Nye.
Weſtmorland.
Maſter Hall.
Maſter Hutton.
Wiltſhire.
Maſter Henry Scudder.
Maſter Baily.
Worceſterſhire.
Maſter Salmay
Doctor Prideaux, Biſhop.
Warwickſhire.
Maſter Burges.
Maſter Vines.
Yorkſhire.
Maſter Levell.
Maſter Michlethwait.
Angleſey.
Maſter Buckley.
Brecknockſhire.
Doctor Temple.
Cardiganſhire.
Maſter Ioſ. Shute.
Carmarthenſhire.
Maſter Nichols.
Carnarvanſhire.
Maſter Thomas Gataker.
Denbyſhire.
Doctor Rich.
Flintſhire.
Doctor Parſley.
Glamorganſhire.
Maſter Tozer.
Merioneth ſhire.
Maſter Sparſtow.
Pembrookſhire.
Maſter Francis Channell.
Montgomeryſhire.
Maſter Ellis.
Radnorſhire.
Doctor Hackwell.
Iland of Gerneſy.
Maſter de la Marſe.
Iland of Ierneſey.
Maſter de Laſſer.

Die

Die Martis 26. April 1642.

Reſolved upon the Queſtion.

THAT Sir *Iohn Hotham* Knight, according to this relation, hath done nothing but in obedience to the Command of both Houſes of Parliament.

Reſolved upon the Queſtion.

That this declaring of Sir *Iohn Hotham* Traytor, being a Member of the Houſe of Commons, is a high breach of the priviledge of Parliament.

Reſolved upon the Queſtion.

That this declaring of Sir *Iohn Hotham* Traitor without due proceſſe of Law, is againſt the libertie of the Subject, and againſt the Law of the Land.

Ordered by the Lords and Commons in Parliament, that theſe Votes ſhall be printed, and ſent to the Sheriffes, and the Iuſtices of the Peace to be publiſhed in all the Market Townes of the Counties of York and Lincoln.

Io. Brown Cler. Parliament.

Die Martis 26. April 1642.

IT is declared by the Lords and Commons in Parliament, that the ſtopping of the paſſages between Hull *and the Parliament, and the intercepting of Meſſengers imployed from the Parliament to* Hull, *or from any that are in the Service of the Parliament, or any Letters whatſoever ſent by any to, or from the* Parliament, *is a high breach of the priviledge of* Parliament, *which by the Lawes of this Kingdome, and the* Proteſtation, *we are bound to defend with our Lives and Fortunes, and to bring the violater to condigne puniſhment.*

And hereby all Lords Lieutenants, and their Deputies authoriſed by the Ordinance of both houſes of Parliament, *all Sheriffs, Iuſtices, Majors, Bailiffs, Conſtables, and other Officers whatſoever, are required to give their uttermoſt aid and aſſiſtance to all that are imployed in the ſaid Service, for their better and more ſpeedie free and ſafe paſſage: And to apprehend all ſuch as by colour of any warrant or other authority whatſoever ſhal endevour or are about to hinder any that are employed about the ſame, and them to apprehend, & in ſafe cuſtody to ſend up to the Parliament.*

Ordered by the Lords and Commons in Parliament, that this Declaration ſhall be forthwith printed and publiſhed.

Iohn Browne Cler. Parl.

FINIS.

2

VOX POPULI,

OR,

GLOSTERSHERES DESIRE:

WITH,

The Way and Means to make a Kingdome Happy (by Gods help.)

By setting up of Schoole-masters in every Parish throughout the Land generally.

Being fit for the help of Religious Ministers in their Heavenly Worke.

And for the removing of the three Capitall enormities of this Land, *viz. Ignorance, Prophanesse* and *Idlenesse*.

Set forth for the Benefit of all the young Children in the Kings Dominions: With Schoole-Lawes and Orders, for every English Schoole-Master, and Family, to have in their Houses.

For the training up young Children, both in Godlinesse and Manners, for the good of the Land.

With the confuting of certain Objections that would hinder and make void so good a worke.

By Samuel Hartmar.

London, Printed for *Thomas Bates*, and are to be sould at his Shop in the *Old-Bayly*, 1642.

VOX

POPULI,

OR,

GLOSTERSHERES DESIRE:

WITH,

The Way and Means to make a Kingdome
Happy (by Gods help.)

By letting up or Schools-marters in every
Parish throughout the Land generally.

Being for the help of Religious Ministers in their
Heavenly Works.

And for the removing of the three Capitall enormities of
this Land, viz. Lying, Drunkenness and Vncleanness.

For the Erecting of all the young Children in the Kings
Dominions into Schools-Lawes and Orders, for
their Education in their Callings, and Family,
as there in their Houses.

For the training up young Children in Godlinesse and
Manners, for the good of the Land.

With the reducing of certain Offences that would hinder
our trade both to good a worke.

By Samuel Hartlib.

London, Printed for Thomas Banks and are to be sold at his
Shop in the Old-Bayly. 1646.

VOX POPULI, or Gloucestshires Desire.

The great Evils that doe Universally spread over the Land, are three, that is to say, Ignorance, Prophanenesse, and Idlenesse.

THe speciall meanes (by Gods help) to prevent these evils, is, for to pray, That the Honourable Assembly of Parliament will be pleased to take it into their wise and grave consideration, that honest and Religious Schoole-masters may be planted in every Parish throughout the Land which is able to maintain one, and it is verily believed, that an honest Schoole-master in every Parish will be a special help to a Religious Minister, in siding with him for the rayning up young Children in godlinesse and manners; which worke no good Christian can deny the setting up; seeing it is a worke which much tendeth to the worship of God and the good of the Commonwealth.

It is a great complaint in many parts of this Realme amongst Religious Ministers, to see how little their Preaching and Doctrine have thrived and wrought in the hearts of many young and old people.

One main reason of this barrennesse in goodnesse is for want of such a member in every Parish, to educate and instruct all the Children in the Parish, as well the poore as the rich, that so the poore may be taught to write and reade, (which many wealthy Fathers at this time would give much if they could doe it.) And besides the Children shall be taught to understand the Principles of Religion, concerning their Faith and Hope; they being Catechized in such a Catechisme as the Learned Synod with the Approbation of the Honourable House, shall think most meet to be taught in all Schooles of this Realme, for the easie and plain understanding of the grounds of Divinity.

If this care be taken in every Parish it will be a great meanes to keep Men and Women from so many divisions of opinions which are spring up amongst us, to the great trouble of the Land and disturbance of many peoples mindes. It is the prayer and desire of many

good people that this charitable work of generall Schooling may take effect in the whole Land, for the restraining of vice, and for the good of poore Mens Children; And besides (by the blessing of God) it will be a great means to work a Reformation in the whole Land and beget a uniformity in Religion among us; which is now much out of joynt, though there is, as the Apostle saith, but one Body, one Spirit in a Man one Hope one Lord one Faith, and one Baptisme.

A second Benefit that will acrue and arise, by having an honest Schoole-master in every Parish, it will be a speciall means to keepe Children out of Idlenesse; for when there is a habit of Idlenesse bred in the bones of little Children, it will hardly go out of the Flesh; for as the Vessell is first seasoned, so it will taste long of the liquor whether good or bad: And this Idlenesse among the poorer sort of children by playing in the Streets the better part of the Day; rather desiring to beg then to worke, this Idle life at length, leadeth poore children, either to become beggers or theeues; and this is one cause why Countries and Cities are so oppresst with beggers in many places at this present; and if it happen that these Idle Persons if they cannot get their living by begging, they will adventure to steale, and so do much hurt many yeares to many of the Kings Subjects before they be taken: And all this mischiefe to the Land in generall doth greatly arise from the first cause, which is the want of a Schoole-master in every Parish.

Many Parishes at this time do greatly complain for the want of a Religious Schoole-master to teach their Children, as well, as for a sober Religious Minister among them, to teach them.

There are two Objections, which some (malignants) object for the overthrow of this so Religious, and Common-wealth work, for the generall good of the Land. First they say, Who shall pay for Childrens Schooling? And secondly, how shall they be maintained?

The first is answered; If the Law of the Land do enjoyne and rate mens estates, toward the relieving of the poore in their Parishes. The question is asked whether the same Law may not aswell enjoyne a rate upon Mens estates for the maintaining of so charitable a work, which is the publike good of the Land, and will be a speciall means to prevent Idlenesse among Children, with beggery and theevery, which are apt to follow Idlenesse as is shewed before, and are great and heavie burdens lying on the Land at this time.

Againe,

Againe, there is another great help for the eaſie furthering of this work of generall Schooling; they that have no Children, and great Eſtates, may be ſomthing more liberall then others that have a charge of Children, ſeeing the work is ſo profitable for the publike good.

It is reported, that ſome that have but twenty pound *per Annum*, would be willing to give ten ſhillings *per Annum* out of their eſtates, to raiſe a competent maintenance, to encourage a Schoole-maſter to take paines and to wait upon his calling. Alſo, that Children may be kept out of the ſtreets; whereas now they curſe and ſwear, drawing the vengeance of God upon the Land: And beſides, neither Man nor Beaſt can paſſe by them quietly; for ſome are ſo unhappy, like thoſe Children that mocked the old Prophet *Eliſha*, that neither Men, Women nor Children, upon their buſineſſe can paſſe by them without a mocke or it may be, a ſtone at them: And as for the poore dumbe Beaſts they cannot paſſe by them; for either they will throw ſtones at them or elſe force them into Brooks, or Pooles and ſo danger them or elſe force them over Hedges and Ditches, breaking their Legs or breaking their Necks: ſo that now let Men judge, whether it be not a neceſſary, needfull work, to ſet up generall Schooling over the Land; for the reforming of Children from thoſe vices which they Act againſt God, by belching out dayly fearefull curſes and oathes and alſo by abuſing and hurting both old Men and children and dumbe beaſts. Tell ſome Fathers of theſe ungodly, hurtfull Children, what hurt their Children do they will give you the hearing and chide them and there is all the correction they give, and this will be a meanes to encourage Children more in their wickedneſſe againſt God and Men; whereas if there were a Schoole-maſter, Children would live in fear to hurt the leaſt Childe that ſhould come by them; for a Schoole-maſter would be a terror to the malitious ones, becauſe he would be alwaies reſident like a Magiſtrate, to heare the complaints of any that ſhould complain againſt them, and ſo the Offender ſhall receive correction for his offence; but let the puniſhment to the Scholler be in mercy, the Maſter (being enjoyned not to give above foure laſhes with the Rod, that ſo Children may not be diſhartened in going to Schoole, becauſe ſome Schoole-maſters are mercileſſe in correcting their Schollers.)

The conſiderations of theſe evills are ſufficient to encourage People to be liberall to gain a Schoole-maſter for the reſtraining of the great and manifold vices that are in little Children.

The

the second and last Objection, How shall poore Children be maintained? Answer. Those that are carefull Parents, and are willing to set their Children to spinning or knitting, or to worke upon Hemp or Flax, or any other worke whereby it may cause plenty of Food and Raymente in a Common-wealth (and to prevent complaining in the streets) do enjoine their Children, to get a Penny, before they goe to Schoole and another when they come home, which is commendable thing of those Parents that are thus carefull of their Children. If all Children were thus looked unto, to gain two pence a day by their labour it would be a good helpe towards their maintenance, and besides, an ease to the Parish in their dayly taxations: Whereas on the contrary, playing in the streets, gaines nothing but poverty in the Land, with thousands of curses and oathes, fightings, and other wicked mischiefes, to the great dishonour of God, and hurt to the Common-wealth; and all for want of a Master over them.

And furthermore, as concerning that Objection, How Children shall be maintained at Schoole for provision? It is common in the mouthes of many poore people, That if they could be free from the charge of their Childrens Schooling, they would not charge the Parish for their Childrens maintenance. These are sufficient Answers for the overthrow of the two Objections, which would hinder so charitable a worke, and so Religious for the generall good of the Land. Therefore let every good Man and Woman poure out their Prayers to God for the speedy and pure purging of those evils reigning in the Land, and threatning Gods Judgement upon us, and the Kings Dominions.

And for this end and purpose the Lord Almighty blesse our Honourable House of Peeres, and House of Commons, that they may take it into their wise and grave considerations speedily to take Gods cause in hand, which have been theirs, and the Lands mighty preserver. And the Lord blesse and preserve their designes and purposes, both for the glory of God, and the good of Church and State, *Amen, Amen, Even so be it.*

WHereas good Lawes in the Land are needfull, and maketh Men and Women Live in Subjection; even so good Lawes in a Schoole amongst Children will make them the better verst and obe-

dient

dient to the good Lawes of the Land, when they shall come to Age. Having relation to an English Schoole, and observing the Lawes of the Schoole, how easily the Master kept his Schollers in godlinesse and manners (both for the glory of God, and the good of the Land.) which is an admirable Heavenly thing to see in little Children. I thought it good to publish the chiefest Heads, as a Patterne for all Schoole-masters to teach their Schollers, that they may be a meanes (by Gods help) to bring a generall joy and comfort through the Land. For there are many Schoole-masters which take great paines to make their Schollers excellent in humane Learning; but they take little or no care to traine up or teach Godlinesse and Manners to their Schollers, and the Reason is, because some of them have but little of it themselves.

Godlinesse and Manners are the very Diademe and Glory of all Learning; What was *Herod* the better for his Learning, when as the People said, *It was the voice of a God, and not of a Man?* when as he wanted Godlinesse and Manners, in that he was bloudy minded to persecute the poore Saints; as *Peter* and *James*, and the rest. Therefore good Lawes and Precepts among Children, may do a great deale of good to their Soules and Bodies.

The Lawes are set down in Foure Heads.

1. *The first concerning God and his Sabbaths.*
2. *The second, concerning the duty and love that Children owe to their Fathers and Mothers, and their Superiours.*
3. *Their Love to their Brother, Sister, Servant, Schoole-fellowes, and Neighbours.*
4. *Their care to their Writing and Reading, and to keep their Apparell handsomely and whole about them; that so they may not offend their Master and Parents; which if they observe and keep, they shall be accounted good Boyes, and obtaine great Love from their Masters, Parents, and Guardians, which have the Government and charge of them.*

The

The Lawes of the Schoole, fit to acquaint young Children with duety; that so when they come to be Men, they may be the better fitted to observe the good Lawes of the Land.

But before I come to shew them, I purpose to propose and put forth one question.

Whether Lords or Gentlemen, if they intend to make them faire Orchards, whether they doe usually plant ouer their ground old Trees, or young pleasant plants or stocks?

It is to be granted that old Trees may grow when they are Planted; But nevertheless there are foure things why great Men, and Gentlemen, doe not Plant their faire Orchard-ground with old stocks.

1 Because old great Trees are cumberlome to deale withall, and one or two Men cannot doe it.

2 The Windy stormes hath a greater stroak at great Trees to overturne them, more then it hath at a young plant or stock.

3 Old Trees will cost much charge and labour to prop them up, which every gust of Winde endangereth, either to overturne the body, or at least shake the roote.

4 And lastly, if the Lord, or master desireth to make an Arbour to his Orchard for his pleasure; Old trees are not so apt to bend as young Plants or stocks for that worke.

This I make by way of comparison and doe with all humility set it forth for the glory of God, and for the generall good of the Land, that the Lord and Commons of both the Houses of Parliament, will be pleased to take it into their wise and grave consideration, carefully to Plant Orchards of young stockes, meaning young Nurseries of generall Schooling in every Parish throughout the Land, with a carefull Gardner, or Grafter over them put in trust to foster and cherish them up, by taking away the hurtfull sprouts and syences of wickednesse, that hinder the good growth of them, that so at last England may become an admirable Orchard, full of fruit-Trees being made fit for the service of God and good Trees and Members of the Common-wealth.

There are many Clarkes and others that have no imployment, would be glad to keep Schoole, if they might have maintenance.

As good Lawes doe keep and preserve Peace in a Land for the good

good of all the Subiects, to keep them in Subiection.

So good Lawes sowne among Children dayly in the Schoole, will be a speciall meanes to keep them in Subiection, both for the glory of God; the good of themselues, and the ioy and comfort of their Master, that have the tuition of them.

Religious and Morall Precepts of the Maister to his Schollers, called the Lawes of the Schoole, deuided into foure Parts.

THe first concerning God and his Sabboths. The second is of the Childs Duty and Loue that he oweth to his Father, his Mother, and his Superiours. The third sheweth how he should have his tongue so tipped with good words that he may minister grace or yeeld a good example of grace to the hearers. Fourthly and lastly, sheweth how a Childe should order himselfe to gaine Learning and to keep his Apparell handsomely in the sight of People.

First, That the Childe take heed that he swear not (in every vaine talke) by the God that made him.

Secondly that he swear not by our Lord Iesus Christ our Saviour and Redeemer.

Thirdly, swear not by *Christs* blood and wounds, nor by any part of his body; because the Lord saith *For the very cause of Oathes the Land shall mourne*. Therefore take heed to thy Tongue, that you pluck not a Plague and Iudgement upon thy selfe and the whole Land for thy sake, as *Achan* did upon Israel.

Likewise beware of lying, which is a fruit of the Tongue. A common Lyar is an Enemy to the God of Truth; And the Scripture saith *that God is the God (and Father) of Truth; but the Deuill is the Father of Lyes*; these Offences against God deserve some lashes on the Hand with the Rod.

Againe, it is a speciall Duty belonging to God and the very Life of Religion that a Child sanctifie and keepe holy Gods Sabboths. Therefore beware of Gameing, Gadding and wanton pastime, which draw the heart away from Gods service. The Christian Sabboth is the

day of their Saviours Christs Resurrection; which they keep holy above other daies: For Christs Resurrection is the Faithfull Christians Justification, as the Apostle sheweth saying, *Christ was delivered for our Offences, and raised again for our Justification.* Therefore Christians observe that day to the Lord; for if *Christ* had not risen, both Jewes and Gentiles had all come short of the glory of God: he that shall prophane this day deserveth fourc lashes with the Rod, on the Hand.

2 Precept commandeth the Childe to be loving and dutifull to his Father, Mother and his Superiours, and Elders, being as ready to doe their will in good things as the Servants of the *Centurion*, which when their Master bid them go they stirred in a moment and went with speed; when he bid them come they came not carelesly but willingly; and last of all, when he bid them do this, or that thing, they did it faithfully readily, and with speed, which is a commendable thing in a Scoller to doe the like; the neglect of this duty, and love, deserves three lashes on the Hand.

I have read of a Child possest with the Devill at the Mothers curse, because it frowned and fumed and would not doe as the Mother bid it; a warning to Children not to be idle, and mothers not to be too hasty of their words.

3 Beware of cursing & rayling against any one which is a filthy thing in the Tongue of any Man, Woman or, Childe. The Angel of God did not raile against the Devill; and King *David* did not raile against *Shemei*; and *Christ Jesus* the very mirrour of humility and patience, did not raile nor revile at his persecutors, but committed his cause only to God; who saith, *Vengeance is mine, and I will repay it*; and againe, *he giveth to every Man according to his doing, whether good or bad.*

Likewise beware of setting nick names upon any Mans Person being deformed or upon any Mans profession, be it never so base: if he b needfull in the Common-wealthe: for God despiseth not foolish things nor base things nor weak things, if they stand with the Lord and take his part; therfore do not thou set nick names upon them, if thou dost, thou shalt have three lashes with the Rod on the Hand.

4 And lastly, sheweth a Child how to order himselfe to gaine Learning, and to keep his Apparell.

First, a Childe must take heed that he keep his stops in Reading,

that

that he hack'e not, nor hamble his words in a humming, inaffing way through the Nose.

Likewise that he be carefull to keep his Book clean from blots; that he write not crooked out of the line, that he keep his Letters even, and streight together, keeping a distance betweene every Word, and not linking words together like a chaine from one end of the line, to the other, and so make a confusion, that the Reader can make no sence of it; which is a fault amongst many writers writing to their Friends, in that they cobb'e all their words together.

The next thing a Childe must see to is his Apparell he must take heed that his Apparell be cleane from dirting, whole from tearing; that his Stockings be kept gartered, his shooes pointed, and like a neate Scholler behaving himselfe in such a civell manner, that he may be a companion for his betters; then shall his Master love him, and commend him.

Likewise, he must be courteous to all Men, and when he meeteth his Elders, that he put off his Hat, and give them them the time of the Day; this Scholler-like courteous carriage, shall not onely gain their Parents love, but also Neighbours and strangers will love them and commend them; the neglect of this behaviour, will deserve three lashes on the Hand.

Other things there might be put in, to warne children that they doe it not, as fea ing, fighting, hurting one another in jest or earnest, all which are breaches of Peace; wherefore for the rest which I have omitted, I leave it to the wisedom of the wise Schoole-master, to adde more Lawes or better, according as he shall see good; but this is the end of my de re, who I hope there are many more of the same, I should be glad to see little chi d en trained up in a Religious and civill way of life, which is the Grace of a Family, of a Towne or City, when the children belonging unto those places are well educated and brought up.

The Voice of the Parliament may doe very much in this thing, a thousand Preachers cannot compare with them for the quelling of sin, at this time; I pray God to give them a time, in his good time, to bring every good work to passe for his glory, and the Kingdomes good, and theirs.

Now if these Schoole-Lawes or the like, might be compelled to be read in every English Schoole twice a Week, like a Lesson of Instruction,

ction it would be a ſpeciall meanes (by the help of God) to bring a very great reformation in little childrens Hearts, for the Law being onely read, is a terror; and a Rod to milde children that have a filiall feare in them; though they ſee none corrected for breaking the Law.

Now when theſe filiall children that have the Law in their Hearts, with much fear leſt they ſhould offend; thoſe (I ſay) will be a ſpeciall meanes (like little Preachers) to rebuke and perſwade other children, that are of a ſervile add obſtinate Nature, that they come not in the compaſſe of their Maſters correction and ſo by this meanes (and Gods bleſſing with it) the ſtream and tide of wickedneſſe, which once carried many thouſands headlong to wickedneſſe ſhall not run ſo violent as it hath done in times paſt, but ſhall be aſſwaged with the low and humble ebbe of Godlineſſe and goodneſſe; for with the meek and lowly the Lord is pleaſed to dwell, and ſuch as delight in goodneſſe, the Lord is pleaſed to delight in them; according as the Holy Ghoſt ſaith *Thoſe that Honour me, I will Honour*. So praying to God for a good ſucceſſe in theſe things, deſiring every good Chriſtian to do the ſame; for, it is goodneſſe that will make us happy, and not greatneſſe onely; for greatneſſe cannot deliver one in the Day of the Lords wrath; but goodneſſe will make a Man happy and joyfull, through *Chriſt Jeſus*, at the Houre of Death, *Pſal.* 112. 7. 8.

FINIS.



EARefvll Newves 3 FROM COVENTRY, OR A true Relation and Lamentable Story of one Thomas Holt of *Coventrey* a *Musitian*:

WWho through Covetousnesse and Immoderate love of money, sold himselfe to the Devill, with whom he had made a contract for certaine yeares.

And also of his most Lamentable end and death, on the 16. day of *February*. 1641.

To the terror and Amazement of the Inhabitants thereabouts. writen by *Lawrence Southerne* of *Coventrey*.

London, Printed for *John Thomas*. 1642.

FEARFUL NEWES
FROM
COVENTRY,

A true Relation of a lamentable Story of one Thomas
Hoar of Coventry a Mercer:

Who through Covetousness
and Immoderate love of money, sold
himselfe to the Devill in whom he
had made a confidence for certain
yeares.

And also of his most Lamentable and sad death, on
the 15. day of February 1634.

To the terror and Amazement of the Inhabitants thereabouts.
written by Lawrence Southwell of Coventry

London, Printed for Iohn Thomas, 1634.

A True and Lamentable ſtory of one *Thomas Holt* of *Coventrey* Muſitian, who through Covetuouſneſſe and immoderate love of money, ſold himſelfe to the Devill, and alſo of his moſt lamentable end, on the 16. of *February*. 1641.

MArke Gentle Reader, for thine owne good, and the comfort of thy ſoule, the damnable effects of Covetuouſneſſe and diſtruſt of Gods never failing providence.

This man the ſad ſubject of this little treatice was a Muſitian in *Coventry*, whom for his skill in his Art and profeſſion few or none could compare with him, by which he gained not onely the love of many Gentlemen thereabouts; but alſo a competent eſtate to himſelfe: God moreover to enlarge his bleſſings if grace had cauſed him ſo to thinke of it, gave him nineteene children, which the Holy Ghoſt by the mouth of the Prophet *David* doth manifeſt to be great bleſſings, for ſaith he in the *Pſalmes*, *Loe children the fruit of the wombe are a bleſsing, and an inheritance that comes from the Lord*; But hee to the contrary thought them to be curſes, and diſtruſting Gods providence thought that he who doth and is able to provide for all the creatures on the face of the Earth, *yea and feedes the young Ravens that call upon him*, was not able, or if he could, yet he would not afford meanes to maintaine, and provide for thoſe children which he had given, but indeed as it is ſo it wil be an infallible truth that infidelitie & miſerable be-

lieſe, are the grand and ſole ringleaders to damnation, and to theſe he joyned Covetuouſneſſe, which indeed is a root upon which many greate ſinnes are branches, *for hee that will be ſuddenly rich, muſt enter into divers tentations*; The firſt which is Infidelitie, and ſo misbelieſe, that if wee beleeve any thing, yet we beleeve not what we ought to beleeve, becauſe wee want the ground of it which is faith. Now the want of this faith makes us that wee cannot apprehend that ſaying which God once ſaid to *Abraham* in the 17 of *Gen.* verſe 1. where hee ſaith, *I am the Almightie God, and therefore all ſufficient*, but what followes, thou muſt faith God if thou wilt have me to bee all ſufficient unto thee, *walke before me, and be perfect*: Tis true, this perfection was in *Abraham*, becauſe he had faith to beleeve Gods promiſes, but how can this perfection be in him, who can neither beleeve God nor his promiſes: but before I ſpeake any more of this I ſhall thinke it fit to ſay ſome thing of the damnable contract between the Devill & the wretched ſubject of my diſcourſe, the truth whereof is too apparent, and indeede I could wiſh that no ſuch truth had cauſed me to ſet a pen to paper, and to condole that late and yet too ſoone, and by him ever to be lamented, hard unfortunate and graceleſſe act, is now too late, but that every Chriſtian who is yet alive that ſhall chance to take a peruſuall hereof, I have endeavored to relate a Reall truth and no more, as iuſt information hath beene given me.

It hath plainely appeared both by his wife and other creadible neibours, that upon the 16 of *February* Laſt paſt; which to their ſorrow and loſſe, ſome of them are forſt to Iuſtifie, there aroſe a mightie and tempeſtuous wind, from morning till night, by reaſon whereof ſome had their houſes blowne downe, others their reeks of corne and hay ſerved in like manner, and inconclution many had loſſe and wrong, the very day this wretched man perceiu-

ing

ing his time to bee but ſhort and almoſt drawne to a peri-
od day; too his coſt, to ſoone beeing ſpent, and night ap-
proaching he repaires to his death bed, his wife with hi n
allſo, wherein long he had not continued but he called
his wife, deſiring her to fetch him Pen Incke and paper,
profeſſing that he muſt not delay but forthwith make his
laſt will and teſtament. His wife wondring at this his ſud-
daine and unexpected reſolution halfe amazed, and ſup-
poſſed it had beene rather in jeſt then earneſt, ſhe ſeemed
to procraſtinate and delay the time, but her abſolute in
his determination urged her forthwith to diſpatch, ſaying
that by and by a man would come and knocke at his dore
to ſpeake with him but ſaith he denie me, and ſay I am not
at home, his Wife to fulfill his deſire not knowing the e-
vent or the cauſe that moued him ther unto, went to fetch
him thoſe things he asked for, which being no ſooner
brought, but before he could make uſe of them the unwell-
come meſſenger he laſt ſpeake of came and knocked at his
doore, I am quoth he now I doubt prevented the man is
come bnfore I can diſpatch the thinge I meant to have
done, but howſoever deney me if it be poſſible.

Downe then went his Wife from her Huſband to the
doore, unto which when ſhe came, ſhe found a man, and a
handſome man as ſhe thought, who ſaid to her thus,
(woeman) where is thy huſband: the woeman replyed
Sir he is not now at home; Nay woeman quoth he deney
him not for that is in vaine, for I know that he is now in
bed, and I muſt and will ſpeake with him.

The woman unwilling to with ſtand a knowne truth
gave him leaue to enter the houſe, and ſhewed him where
her huſband was, unto which place when he came, thir
was ſtraight ſome private conference betwixt them, the
woman his wife then preſent, pondering in hir mind, the
cauſe of ſuch ſad and ſolatery paſſages, ſhe perceiued to
be

betwene them, at laſt this infernall feind after their damnable diſcourſe ended, changed his aſſumed ſhape and appeared to the woman what indeed he was, the woman at hir huſbands end, being almoſt driuen to hir wits end, ran downe the ſtaires to call hir neighbours about her but before ſhee or they came, the man by that murthering feind the devill, was at once robed of his life heere, and much to bedoubted of his life heareafter, and at the returne of his wife and neighboures they found this miſerable Caitife dead in his bed, with his neck broken, to the terrour of the beholders, he had in his life time a Cheſt wherin he would never ſuffer neither his wife nor any child he had to looke in, which after his death was opened and found filled to the topp with Gould, as they thought, but being once touched it fell to duſt, I ſpeake not here of the number of yeares that the Devill gave him to live, becauſe to none but him ſelfe it was Knowne I might ſay ſomething of his courſe of life but that is needles, for it is eaſily underſtod that his life is abhominabl whoſe death is Damnable, ſo then, and marke whoſoever thou art that giveſt thy ſelfe to covetouſneſſe and will not the Lord to be ſuffitient for the marke alſo what it hath wrought in many others, and make them an example to thy ſelfe, I could inſtance many but I will ſpeake only of theſe as pertinent to this occaſion, the firſt is that arch traitor *Iudas* who becauſe he could get no more, would undervalue his Lord and Maſter and rather then he would goe without money, would ſell him though it were but for thirtie peeces of ſilver, a ſecond is that *Ananias* who through covetouſneſſe and to ſave his money would not ſticke to lie though it were againſt the Holy Ghoſt.

A third is that covetous *Acan* who could not reſt till he had ſtolne the wedge of gold and the Babiloniſh garment.

Ano-

Another of the ſame nature we may read of *Ahab* who lay groaning upon his bed ſicke and would not eate bread till he had the Vinyard of *Naboth*, and rather then his purpoſe ſhould be of none effect, he would by that wicked inſtrument *Jeſebell* his wife, cauſe him to be ſtoned to death.

But what was the end of theſe covetous wretches; for the firſt, hee came and made abare confeſſion of his fault but wanting Grace went away and deſperately hanged himſelfe, another with his wife alſo which is not here expreſt, at the rebuke of one of the Apoſtles for lying againſt the holy Ghoſt was ſuddainely ſmitten deade.

A third for his theft and unjuſt deſires was for the ſame ajudged to be ſtoned to death.

The fourth and laſt for that he ſold himſelfe to worke wickednesſe, was by the juſt decree of Almightie God, ſtrangely ſhot into the body as he ſate in his Chariott, by which mortall wound he died.

O! the folly and madneſſe of many men, who ſell their ſoules eternall happineſſe for a few temporall and fading pleaſures, but if they would conſider with me theſe two things certainly it would be a large motive to reduce men from prizing temporall things at ſo high a rate, as many now a dayes doe.

O! that man would conſider the eternitie of his ſoule which becauſe it is the breath of God it cannot dye; but muſt live everlaſtingly in either weale or woe, now if it depart the body under the wrath and curſe of God, in what miſerable eſtate doth the body leave it; and ſo to it's coſt will one day finde it, for this is true, that as death leaves a man, ſo Iudgement will finde him. For it is an old ſaying that as the tree falls ſo it lyes, for after death Repentance is no whit prevalent, for then we ſhall repent for nothing, but this that we repented no ſooner, for ſuch will be the extremitie of paine in that lake of fire and Brimſtone wher-

by

by the ſoule ſhall be ſo diſtracted that it can thinke of nothing but execrations, blaſphemies and the like; Now it is eternitie that ads fewell to this fire, for ſo oft as the Soule thinkes of this little word (ever) it is a Hell in the midſt of Hell, Nay it is a very Hell it ſelfe. O! the heavie doome of the juſt Iudgement of Almightie God, who as he hath not limited his mercies to his elect, ſo he hath not ſet or apoynted an end of puniſhment to the Reprobate, but ſo farr is their miſery from ending, that it is ever but begining, now then let thoſe damned ſoule ſelling witches Conjurers, and ſuch like, duely conſider the miſeries of eternall death, conſider it I ſayall you that forget God, leaſt ſuddainly his wrath breake out upon you and he teare you in peeces whileſt ther is none to help you, conſider alſo that it is a fearful thing to fall into the hands of the living God, for he is a God of pure eyes, and cannot behold inneqnitie with any the leaſt conſent or liking, but wil puniſh it either here or hereafter, though in his deareſt Children.

But that no man ſhould deſpaire, let him know that as God is a iuſt God, ſo he is a mercifull God alſo, for his mercies are above all his workes, for let the wicked forſake his ſinne, and the uniuſt man his dealing, and let him returne unto the Lord and hee will have mercy upon him, and will abundantly pardon, therefore forſake ſinne, and feare not but thou ſhalt finde mercy, upon which I wiſh every man to relie.

FINIS.

A SERMON

Preached at

S^t. *MARIES* SPITTLE,

On *Wedneſday* in EASTER Weeke,

Aprill 13th 1642.

Before the

RIGHT HONOVRABLE

The *Lord* MAIOR, the ALDERMEN,

And SHERIFS, of this Famous

City of *LONDON*.

BY

William Price, Batchelor of Divinity, and Preacher at *Covent-Garden*.



LONDON:

Printed for *Nicholas Bourne*, and are to bee ſold at his Shop, at the South Entrance of the Royall Exchange.

1642.

Printed for Nicolas Bourne, and are to be Sold at his
Shop at the South Entrance of the Royal Exchange.

To the Right

HONOURABLE

Sir RICHARD GVRNEY, Knight and Baronet;

And to the Right

WORSHIPFVLL

The ALDERMEN, and SHERIFFES of this Famous City of *LONDON*,

Together with the Right Worshipfull Company of DRAPERS.

WILLIAM PRICE Dedicates and Devotes this plaine and unpolish't Sermon, as a Testimony of his peculiar respect and Christian Love to this City, where he drew his first breath.

To the READER.

Chriſtian Reader,

THe Preſſe is oppreſt; almoſt preſt to death in this ſcribling Age: And it is thought that it deſerves to bee ſo, for being ſo fruitfull in venting ſuch ſwarmes of fopperies, and falſhoods. That Fryar was very ſtupid, that ſoberly affirmd that he thought in his Conſcience, whatſoever was Printed is true. Wee are now tempted to ſuſpect the truth of whatſoever is Printed, becauſe Printed. I had not now given my hand againſt my ſelfe, to teſtifie, to deliberate views thoſe infirmities, which in the delivery might have paſſed by unobſerved, had not the deſire of my ſuperiours, and the importunity of my Friends laid a law upon me. Beſides I would endeavour to reduce the proſtitute Preſſe to her firſt Chaſtity, by imploying it about Divinity: If any critick except that this is but a homely, popular Sermon, clad with the habiliments of meane Language, and ſtuft with familiar obvious matter; I yeeld it, nor can yet find in my heart to repent me of it. Hee whom theſe extraordinary, occaſionall, emergent labours cannot excuſe from his weekely double paines at home,

may

may well be borne with, though he come not up fully to the expectation, and answer not the prepoſſeſt, prejudicate humour of every fanciſull auditour. *I* can promiſe you here nothing but truth, repreſented in apt expreſsions, pertinent to the text, to a promiſcuous Auditory, to the time, and to the times: *I* neither merit, nor court applauſe. *I* contemne contempt. But if my well meaning thoughts purchaſe acceptance, it is more then home-ſpoken truth uſeth to meet with: whatever betal, my Record is on high, and if GOD pleaſe to caſt a ray of Favour on my ſlender performance, and make it ſuccesfull to the gaining or building up but of one Soul, it is the utmoſt height of my ambition, and *I* ſhall think my ſelfe more then well rewarded, and apaid. To the benevolent influence of which indulgent GOD, *I* commend thee, who am

Thine in the Lord,

WILLIAM PRICE.

ISAIAH 1. 21. 22.

How is the faithfull City become an Harlot? It was full of judgment; righteouſneſſe lodged in it; but now murderers. Thy ſilver is become droſſe; thy wine mixt with water.

WHen wee divide the old Teſtament into Hiſtoricall, Propheticall, and Dogmaticall bookes; our meaning is not that they are unmixtly ſuch; we onely denominate them from their chiefe ſcope. Otherwiſe we find in the Hiſtoricall bookes much Propheſie and doctrine; in the Propheticall much Hiſtory and doctrine; in the doctrinall much Hiſtory, and Propheſy. My lot is falne on a part of the Prophetical book of the moſt Evangelicall Prophet. And this Chapter, wherof my Text is a part, is compounded of Hiſtory, Propheſie and doctrine, I have embarqued my ſelfe in the Hiſtoricall paſſages thereof: We may well derive the word Hiſtory ἀπὸ τοῦ ἱστάναι τὸ ῥοῦν becauſe it ſtayes the flux, and current of by-paſt words, and actions, which elſe would have bin buried in the grave of oblivion. We have here an high Aſſize repreſented by the perſpective of reflexive thoughts. The Judge, God: the delinquents *Iudah*, and *Ieruſalem*, under the Reigne of *Vzziah*, *Iotham*, *Ahaz*, and *Hezekiah*. The witneſſes, God, the Prophet, and their owne conſciences, to which there are many appeales up and downe the Chapter, the manner of proceeding is by Bill. They are arraigned, and indited. 1. Of ingratitude, I have nouriſht, and brought up children, and they have rebelled againſt me, *Verſe* 2. the Oxe knowes &c. 2. Incorrigibleneſſe, why ſhould

Verſe 5. you be ſtriken any more, yee will revolt more, and more. 3. Formality, and hypocriſie in the tranſaction of holy Services, bring no more vaine oblations.
Verſe 13. 4. Barbarous cruelty, your hands are full of blood.
Verſe 1. 5. Apoſtacy and neutrality, or rather utrality (if you will pardon the word) and there fall in the words I have ſelected to taske at this time my tongue, and your attention. How is the faithfull City become an harlot, &c. Here are many magnetique, attractive words that may chaine the attention of the Auditors unto them; reſponſible; and adapted almoſt to all tempers.

Art thou ſpiritually minded? here is faithfulneſſe, judgement, and righteouſneſſe to feed thy eare. Art thou covetous? here is ſilver to pleaſe thine eye. Art thou a humourer of thy palate? here is wine to ſatisfie thee.

My deſire is, that I in my Commentary hereon may anſwer all the language of the Text, That I may be faithfull in my meſſage, not betraying my truſt; That I may be righteous like a juſt Steward dividing to every one of you your portion, That I may diſplay truth afore you in her native colours without adulterate varniſh; That I may be rather auxiliary to God in ſaving, then to the Devill in murdering any ſoule here preſent, by making the way to Heaven either narrower or broader, then indeed it is; That I may not hang jewels of ſounding rather then ſound words at your eares, which, like the Iſraelites, you might ſnatch thence to make an Image to adore. That I may not mix the ſeven times tried ſilver, or the generous ſparkling wine of Gods word with droſſie, watriſh, heartleſſe, humane conceits. That I may ſpeake my heart to you, and not my fancy; and that I may penetrate your ſoules, as well as beat your eares: my comfort is, God requires of

us

us Preachers, not our cure, but onely our care. His chaire is in heaven, who muſt worke on conſciences. And be the Speaker never ſo wiſe, and his words as goads and nayles, yet they muſt be driven to the head by the great Maſter of Aſſemblies. And ſince my Text ſpeakes of wine, may this wine like that in *Fothams* Parable cheere the heart both of God and man.

Curam, non curationem. Cathedram in cœlis habet, qui corda docet. *Aug. Ind.* 9. 13.

The Text is conſiderable in the matter, and the forme of it. For the matter, it is an inditement; The priſoners at the Barre are a whole City; the inditement lies againſt them. 1. For Apoſtacy, ſet downe plainly, and figuratively. If you demand what they revolted from, the Text names faithfulneſſe, judgement, righteouſneſſe, *ſilver*. If what they degenerated unto; the Text mentions uncleanneſſe, and *droſſe*. *The faithfull City is become an harlot*; the Lodge of judgement and righteouſneſſe converted to a Den of murderers. Their ſilver transformed to droſſe; The next Bill filed againſt them is for their neutrality, or unlawfull blending mixture; *Thy wine is mixt with water*. This is the matter of the inditement.

The maner of the deliverie is pungent and patheticall, how is the faithfull, &c. How? It is a note of admiration, of reproofe, of compaſſion. He bleſſes himſelfe, and pitties them. The Prophet breakes forth into an exclamation as at a portentous, and prodigious thing, *How, how is it*.

Nota redarguentis, admirantis, deplorantis, tanquam ad rem prodigioſam, exclamat *Calvin*.

This is the plaine draught, theſe the bare lineaments of the Text, I muſt runne them over againe, with colours, taking my riſe from the matter of the Text; And therein from the Perſons at the Barre. A City, a whole City. *How is the City become, &c.*

The City.

This City is *Ieruſalem*, famous for three things, The

Royall Law of God; the magnificent Temple of *Salomon*, and the numerous multitude of people. It was Gods reſt, and the Kings Seat; the Citizens are this City, for God hath no controverſie with the ſtones and timber. Ill inhabitants make ill places. Sometimes the denomination is from the better part; as that may be called a corn-heape, wherein yet there is more chaffe, then corne; Here the denomination is from the greater part, not a houſe, an ally, a lane, a ſtreet, an in ſhip, but the City is ſaid to be tainted, whence I cannot but collect this ſad truth, that

Dei ſacrarium regia ſedes.

Uſually the moſt goe the worſt way.

To the evidencing of which concluſion all periods of time have brought in but too liberall a contribution. There was but one righteous *Noah* for a wicked world. One juſt *Lot*, to weigh againſt two uncleane Cities. One faithfull, plaine-dealing *Michaiah* to countervaile 400 falſe Prophets. All voted Chriſt to the Croſſe. All with one accord oppreſt *Stephen* with a heape of ſtones (though indeed they unwittingly ſtroke him neerer to Chriſt the Corner-ſtone.) All from the leaſt to the greateſt gave heed to *Simon* the Sorcerer; and were bewitched with his incantations. All with one voyce cryed up the puppet *Diana*. All Kingdomes, Tongues, and Nations were given up to be intoxicated with the *Circæan* Cup of the Beaſt. In the Church as in the Arke (a type of the Church) the number of the uncleane exceed the number of the cleane. As the Philoſopher beſpake the Courtezan, thou haſt more clients then I, becauſe I teach the cragged, thou the flowry way. Men uſe to goe (ſaith *Seneca*) not the way that ſhould be gone, but that way which is moſt gone. A good man is like a drop of water bearing up againſt the rapid current of an Ocean. As *Zacheus* his lowneſſe of ſtature

1 King. 22,6, 7, 8.
Mat. 27.22.
Acts 7. 57.
Acts 8,9,10.
Act 19,34.
Rev. 13.7.

Non quæ inveniam, ſed quæ quæratur. Sen.

ſtature, ſo the preſſe kept him from the ſight of Chriſt; ſo beſides our native infirmities, that are the livery of humanity; a crowd of men obſtruct our paſſage to our God.

Who that ſets ſcale to this, would judge of truth or godlineſſe by a confluence, a City of men. If thou beeſt a good man, take not Religion by tale or number, but by weight, ſaith *Aug.* *Truth is truth though but one, though none entertaine it*; and where many are gathered together profeſſing it, there is the Church, not for the many, but the truths ſake. Nay *Tertullian* makes no ſcruple to affirme, abundance hath purchaſed a contumelious name. And *Hierome* doubts not thus to argue againſt *Pelagius*, *The ſwarme of thy complices ſpeakes thee an heretique.*

Application. Si Juſtus es, noli numerare, ſed appende *Aug.* in *Pſal.* 39 Semper abundantia contumelioſa in ſe ipſa eſt. *Tertul.* Multitudo ſociorum, monſtratte eſſe hæreticum. *Bier.* Examen, v' impiorum in illa caſtiges trutina. *Perſeus.*

And for the regulating of our practiſe, let not a multitude of preſidents flatter us in our courſe. Try it not by that ſcale; follow not a multitude to doe evill is divine counſell, *Exod.* 23. 2. Let not paucity prejudicate holineſſe, nor numbers juſtifie baſeneſſe. Men like ſilly ſheepe, flocke together, they thinke to the paſture, when it may be to the ſlaughter. Had *Noah* conformed himſelfe to the moſt, hee had beene ſwallowed in the univerſall Deluge. Had *Lot* lived by the eye, hee had beene ſuffocated with *Sodom* by that hell rain'd from heaven; as *Salvian* cals it. Company in damnation will rather intend, then remit the torments; the more fuell the greater the flame. The deviating of a whole City in my Text, rather aggravates, then extenuates their guilt. It is more malignant, becauſe epidemicall.

Exod. 23. 2.

Afore I diſmiſſe this particular, I muſt mind you, that there is an emphaſis, or rather a brand ſet upon this City, becauſe a City, eſpecially ſuch a City as *Ieruſalem*, Citizens of ſuch a City are the more ſtigma-

tiz'd for their delinquencies, becauſe they offend againſt more light, and meanes of grace; then others are bleſt with, to conſolidate them in goodneſſe, and to reduce them when lapſed. The ſinnes of a *Goſhen*, a land of light are of a deeper dye then thoſe of a darke *Egypt*. They are neerer neighbours to the Temple, and the threſholds of the Prophets. The heavenly manna lies round about their Tents. Celeſtiall dew oft diſtils on their fleeces. Government and ſociety might civillize them. And though ſoule diſeaſes may be there more frequent, and catching; yet the ſame places yeeld cures parallell to every malady. And yet wee may obſerve by the many complaints of the Prophets, how Cities doe daily degenerate. There are many Texts concentricke herein to mine. The City is full of violence, men affected with the ſinnes of the times were ſuch a rarity, that ſcarce one in a City was to be found; but if any, they were to be marked on their fore-heads for wonders of their age.

Ezek 7 23.

Ezek 9.4. *Ezek*.9.9.

Againe, the City is full of perverſeneſſe; Cities are the Epitomies, the abſtracts, the ſpleenes of a Kingdome that commonly ſwell ſo big, that they make the make the other parts pine and languiſh: They are too often the Centers, Sinkes, receptacles of all Irreligious, Superſtitious, irregular perſons. As all Rivers flow towards the Sea, and there loſe themſelves; ſo all Vices disburthen, and promiſcuouſly blend themſelves in famous populous head, Mother-Cities: and where there is ſo much Negotiation and Commerce, there Fraud, injuſtice, Colluſion, will alſo abound.

Vt in Mare omnia flumina, ſic vitia in Vrbes. *Pius* 2. ad *Platin.*

Application. Video civitatem, plenam turbis, ſed magis turpitudinibus, plenam divitiis, ſed magis Vitiis, *lib.*7 *cap.* 12.

(And may wee not take up over this Metropolis, this famous City, *Salvian's* complaint over *Carthage*? I ſee a City fuller of Luſts, then people; of Vices, then Riches; ingulpht in all the Crimes, that ſtain'd *Sodom*,

Gomor-

Gomorrah, *Samaria*, or *Jeruſalem*, in my Text: And were it not that God hath ſome Jewels here that ſtand in the Gap, that are our Chariots and Horſemen, our firmeſt Pillars and Wals, were it not for the Antidotes of the Ordinances, that we are yet ennobled with, were it not that God in rich mercy, loves to water, where he hath planted, and to build up, what himſelfe hath founded, were it not that the blood of Chriſt out-voyces the cry of our ſins, we ſhould ſinke with our owne weight of ſin, and diſſention, and be reduced to an indigeſted *Chaos* and *Babel* of confuſion.

Right Honourable, Worſhipfull, and beloved, know that the eyes of the whole Kingdome are fixed upon you; all Townes are but tranſcripts from your Copie, impreſſions from your Preſſe; as it is ſaid in the Propheſie, *What is the tranſgreſſion of* Jacob, *is it not* Samaria? *What are the high places of* Judah, *are they not* Jeruſalem? other Townes and Cities are but the Daughters, this is the Mother: the Daughters will be ambitious of dreſſing themſelves in the Mothers Glaſſe; If *London* be Idolatrous, prophane, Hereticall, Schiſmaticall, ſecure, mutinous, barbarous, proud, luxurious, deceitfull: the Country will be bold to periſh upon your credit, and the blood of their ſoules will be requirable at your hands. You have ſins enough of your owne (God knowes) to anſwer for, you need not load your account with acceſſarineſſe to others ſins: God takes it to hearr, that this City that he hath ſo indulgently tendred, (as if he had minded no City in the world but this) ſhould cancell their bonds of obedience, and gratitude to him, and fight againſt him with his owne weapons: imagine you heare him expoſtulating from Heaven, in the Idiome of my Text, *How, is this, this City become an Harlot?* Mic. 1. 5.

I am fallen upon the Bils filed againſt *Jeruſalem*, I begin with her.

Apoſta-

Apoſtacie, ſhee is become an Harlot.

Every revolt ſuppoſes 2. termes: from what; and to what: here is *Ieruſalems* priſtine, and her preſent ſtate, we are put upon a double diſquiſition, from what, and to what ſhe did back-ſlide: the Text fully, and diſtinctly ſatisfies us in both, ſhe fell from fidelity to adultery, from judgement and righteouſneſſe to murther, from gold to droſſe. Deveſt the words of the Rethorique, and they are a cleere Character of Apoſtaſy.

The termes whereof, I muſt have leave to handle, Joyntly, and ſeverally.

1. Joyntly, and ſo conſidered, they have a double Aſpect, they looke upon the Prophet that pend them, and on that City againſt which the indictment lyes.

In their firſt Aſpect, as they refer to the *Amanuenſis*, the Pen-man, the Prophet *Eſay*, they demonſtrate him to be cleere of thoſe 2 Vices, that ill become any Miniſter, or man, Detraction, and Flattery.

1. He is no biting Detractor, he denyes not *Ieruſalems* former worth, he pronounces and records for after Ages, her Fidelity, he yeelds her to have bin a Patron, and patterne of Judgement and Righteouſneſſe.

Applic. I wiſh we were all of *Eſayes* ſtampe, then wee would not Eclipſe, and blaſt the reall worth of others, not lye like *Dan* in the path, biting at the foot of every paſſer by; we would not cry, that Preacher overdoes, this underdoes, that goes too farre, this falls ſhort. Thats too plaine, this too darke. That too tedious, this too briefe. That's ambitious in quotations, this ſhewes too little learning in his Sermons. Wee would not erect our owne fame on the ruine of others. We would not build to darken our neighbours. We would not make our tongues, *quotidiana fornax*, as *Aug.* expreſſes it, *A daily furnace for our Brethrens good names.* To ſuch raſh, cen-

cenſorious, detracting tongus, let me ſay, that the Geeſe about the Capitoll at *Rome*, were to be beaten, if they cacled; and their Dogs leggs were to be broken if they barked without cauſe. Such puniſhment do detractors merit, if *Cicero* may be Judge. And certainly this ſinne (a ſtaple ſinne in this City) will come home by the guilty. They ſhall heare ill, that can never ſpeake well. They ſhall drinke the dreggs of that cup of calumny, which they have wrung out to others; as *Achyllas* was hurt ith eye by the rebound of that ſtone, that he threw at a dead mans skull. Pro Roſc. Amerino.

Neither (on the other ſide) will the Prophet be a paraſiticall ſmoothing flatterer, but makes bold to dip his penne in gall, giving it liberall leave to checke *Ieruſalem* for drawing a croſſe-blacke line over all her former goodneſſe by her preſent miſcarriage.

If we were all of his temper, we would not ſet up for Upholſters, ſow pillowes under mens elbowes, not daub with untemper'd morter. We would not flatter or humour either Prince or people. We would not licke a Mothina Gnathonicall ſordid way. To ſuch tame morſters and man-eaters I muſt have leave to ſay. They hate their brother, They entrap ſoules, they wound & bring ruin in their mouths to the flattered; they are deſtructive to themſelves and their poſterity; the eyes of their children ſhall faile, ſaith *Iob*. That they deſerve that puniſhment that *Alexander Severus* allotted to *Turinus* a fauning flatterer, to be ſtifled with ſmoake, and the Herald to ſtand by and proclaime, he lived by ſmoake, blinding mens eyes, and by ſmoake let him die. They may think to purchaſe and preſerve love and favour by deifying the undeſerving, and cryſtallizing duſty actions, They may plead, that he that will not flatter, ſhall hang under the wheele: That he that dares tell a great man he is Exek. 13.10,20 *Levit* 19.17. *Pro.* 29. 5. *Iſa* 27.5,6. and 26,28. *Iob.* 17.5.

not juſt, or a Generall that he is not valiant, or a Lady, ſhe is not beautifull and vertuous, ſhall never be Counſellor, Commander, or Courtier. But *Salomon* a wiſer man is rather to be beleeved, who bids us take it on his word, that he, that rebukes a man (though for the preſent he may ſtorme) ſhall afterwards find more favour then he that flatters with the tongue. The Prophet *Iſay* in my Text comes roundly up to *Ieruſalem*, gives her her owne, charges her deepely, and home with Apoſtacy; which aſpect of the words on that City offers it ſelfe next to our conſideration.

Prov. 28 23.

The ſum of which charge I ſhall contrive into this propoſition, that lies like a pearle above ground, That Apoſtacy, back-ſliding, revolt from God, Religion, profeſſion of holineſſe, to the contrary, eſpecially if it prove nationall and ſpreading, is a ſinne, for which God may juſtly, and will ſurely enter an Action againſt any Land, though it hath beene as the apple of his eye, as the ſignet on his right hand. It would make a Chriſtian ſoule bleed inward, to peruſe Gods paſſionate plea with *Ieruſalem* for her Apoſtacy in the Prophecie of *Ieremy*, *I remember the kindnes of thy youth, the love of thine eſpouſals (like the fondneſs of a new married couple.) Thus ſaith the Lord, What iniquity have your fathers found in me, that they are gone farre from me? I will yet plead with you ſaith the Lord, and with your childrens children will I plead. Paſſe over the Iles of Chittim, and ſee; and ſend to Kedar, and conſider diligently, and ſee if there be any ſuch thing. Did ever Nation change their Gods, which yet are no Gods? but my people have changed their glory for that that doth not profite. Be yee aſtoniſht O heavens at this, be deſolate, for my people have committed two great evils; they have forſaken me the fountaine of living waters, &c. Againe, Thy back-ſlidings ſhall reprove thee; know therefore,*

Ier. 2. 2, 5, 9, 10, 11, 12, 13.

Verſ. 19.

and

and ſee that it is an evill thing, and a bitter, that thou haſt forſaken the Lord thy God. I had planted thee a noble Vine, how art thou turned to a degenerate plant? Though thou waſh thee with nitre and much Soape, yet this iniquity of thine is marked before me, ſaith the Lord. And againe, *How ſhall I pardon thee for this? neither will you wonder that God ſhould thus take on, if you weigh with your ſelves,* Verſe 21, 22. Ier. 5.7.

That there can bee nothing more derogatory from, and opprobrious to God, then Apoſtacy, an Apoſtate prefers the Devill afore God, for hee ſeemes to have compared and weighed them together, and trying both, at length pronounces him to be the better, to whom he chuſeth againe to be a vaſſall; ſaith *Tertullian*, he that once ſeemed too reſolve to pleaſe God by repentance, ſtudies by a repentance of his repentance to gratifie the Devill, who loves with his tayle to draw ſtars out of the Firmament of Religion. Apoſtacie (thirdly) makes the wounds of Chriſt bleed afreſh: if now glorified, he were not impaſſible, if he were receptive of ſhame, Apoſtacy would pierce him, and dye his cheekes with a bluſhing Vermillion; Chriſt loſt more honour in the defection of *Judas*, then in *Herods* and *Pilates* perſecution. The heathen (ſaith *Salvian*) would thus transfix Chriſt through Chriſtians ſides. They read the Goſpell, and they are unchaſt. They heare the Apoſtles, and they are Drunke, Luxurious; they follow Chriſt, and yet ravin and oppreſſe; what will the uncircumciſed ſay? where are thoſe heavenly raptures you once boaſted of in the ſervice of your God? are thoſe greene paſtures withered, wherein you were fed? thoſe Chriſtall waters dryed up, by which you were led? the heart-blood of an Apoſtate cannot expiate this reproach.

1. Diabolum Domino præponit: comparationem enim videtur egiſſe, ut dicatur pronunciaſſe eſſe eum meliorem cuius rurſus eſſe maluerit. *Tertul.* de pæn. cap. 5.

2 *Rev.* 12. 4. Qui per pœnitentiam inſtituerat Dominus ſatisfacere, Diabolo per aliam pœnitentiæ pœnitentiam ſatisfacietis. *Aug.*

3 *Heb* 6.6. Evangelia legunt, & impudici ſunt; Apoſtolos audiunt & inebriantur; Chriſtum ſequuntur, & rapiunt. *Salvian.*

And yet to ſee the ſwarmes of Renegadoes, revolters at leaſt in part, from their faith, love, profeſſion, and *Application.* 1.

practice: many pretended ſons of the Church, who are rather wens, & ſpots, on her face, have nibbled at the eſtabliſhed, vitall Fundamentall poynts of Religion, caſting an over-weening looke, backe to the Romiſh *Sodom*, longing after the Garlike, and Onyons of the ſpirituall *Ægypt*. Some change Profeſſions, as oft as *Laban* did his Servants wages. Many remit of their former fervour and zeale in Religion, who once *Iehu* like, did drive furiouſly, and now heavily, like *Pharaohs* Chariots, when the wheeles were taken off: As Pope *Urbane* ſaid of *Baldwin*, ſometimes Arch-biſhop of *Canterbury*, he was a fervent Monke, a warme Abbot, a luke-warme Biſhop, and a key cold Arch-biſhop: many begin in the Spirit, and end in the fleſh, like *Ephraims* morning dew, flying before the morning Sun, like a fire of ſtraw; ſoone in, and as ſoone out; like a Land-flood, ſoone up, and ſuddenly downe; like a Comet, a Blazing Star, gliſtering more then all the fixed Stars in the Firmament, and evaporating in a ſtinke. Time was, when you loved, and encouraged your painfull Paſtors (I plead not for dim-waſting falſe lights, but ſuch as ſpend themſelves to give you light and heat: now many of you are enamoured on illiterate hinds, proficients onely in boldneſſe, therefore cunning Preachers, becauſe they never learnt; therefore famous, becauſe they were never ſo unhappy as to ſee a Colledge: for every body now will be ready to ſet up of our Trade, without ſerving an Apprentice-ſhip; though indeed what need Geeſe be cackling, when there are watchmen enow about the Capitol? I diſcountenance none from inſtructing their own Families, but there is a vaſt difference betweene ſteering a Boat on a River, and a ſhip in the Sea; you plead that God can worke by weake meanes, yes, and God can give you ſounder minds too, but it ſeemes it is not yet his pleaſure: time was that this City was famous, for

Stella cadens, non eſt Stella, cometa fuit.

for ſevere, ſtrict government, but now it is growne almoſt too big, either to be fed, or governed, all is turned topſeturvie, there is little difference betweene Maſters and ſervants, but that the ſervants are commonly the fir er, prouder, & ſtouter. I need not be aſhamed to ſpeake of that, of which you are not aſhamed to be guilty. The word is a true mirror, that will repreſent to you ſuch faces, as you bring to it. I might abound in inſtances of our Apoſtacy, but I have farre to goe, and not much time to ſpend. O remember whence you are fallen, and repent, and doe your firſt works, was the Angels advice to the Church of *Epheſus*, and it ſhall be mine to you, *Remember whence you are fallen, you that have beene old Mnaſons, ancient profeſſors*, from what a height of excellency, and ſweetneſſe; to what an abiſſe you have degraded your ſelves, to the ſtate of brute beaſts, ſo *David* termes himſelfe, nay of Devils; ſuch our Saviour calls *Iudas*. Remember by what ſteps and degrees you deſcended, after how many covenants with God ſtricken and renew'd: after many and large experiments of his mercy. Upon what ſlight motives from bubbly honour, fleeting riches, ſhadowy pleaſures, ſtinking breath of fame you declined: Lay your hearts and lives to the naile, thereby you may collect how farre you are retrograde, as by looking on *Ahaz's* Dyall men might ſee how many degrees the Sunne had gone backward.

Rev. 2. 5.

Acts 21. 16.

Pſal. 73. 22. Iohn 6. 70.

Then repent that you have repented you of your goodneſſe: As *Eccbolius* recollecting himſelfe after his revolt, caſt himſelfe downe at the Church doore, and cryed to the people, kicke me unſavoury ſalt, fit for nothing but the dung-hill. And *Cranmer* thruſt that hand in a ſelfe revenge, firſt into the fire, wherewith he had ſubſcribed to Popiſh Articles.

Calcate me ſalem inſipidum.

Then doe your firſt works. Returne, returne, O *Shulamite*,

Ier 3. 1, *lamite*, returne, returne, you are graciouſly invited backe. They ſay (ſaith God) if a wife goe from her husband, and become another mans, will hee receive her againe? no, though ſhe returne with blubberd eyes, bedewed cheekes, ſorrowfull aſpect, proſtration, ejulations, diſheveled haires, ſorrow-preſt heart: yet, yet returne to me, ſaith the Lord, come and welcome, Mar. 10. 49. to thy God. Be of good comfort, he calleth thee; as it is in the Goſpell. It is not boldneſſe to come, it is diſobedience not to come. Saint *Peter* indeed denyed his Maſter, but after confeſſed him. Hee, who denyed him afore a Damſell, confeſt him afore a Councell, like a metled horſe, that after a ſtumble, amends his pace, and gaines way.

4

If yet thou ſtandeſt, take heed leaſt thou fall, ſtart not backe like a broken bow. Plucke not thy hand from the Plow; ſtand faſt, be not as children toſt to and fro with every wind of doctrine. Hold faſt your profeſſion: looke not backe to *Sodom*; remember *Lots* wife: ſhe was metamorphoz'd to a pillar of ſalt, to ſeaſon us with her example. Backſlide not, no not in heart; as *Salomon* ſpeakes, Beware the leaſt, loweſt degree of declenſion. No man precipitantly falls to the worſt at firſt. The Devill is modeſt in his firſt propoſalls, he deſires but to lodge a few ſinnes of infirmity in our ſoules, as *Pompey* his weake wounded Souldiers in a City, who recover'd their ſtrength, and opened the Gates to the whole Army: ſlips prepare for falls, incurable conſumptions begin in a yawning oſcitant liſtleſneſſe.

1 Cor. 10. 12. *Phil.* 1. 27. *Eph.* 4. 14. *Heb* 4. 14. *Pro.* 14. 14. Nemo fit repente turpiſſimus.

To this end, that you may perſevere, let me preſcribe theſe Antidotes or preſervatives.

Antidotes. 1. Rootedneſſe, groundedneſſe in knowledge. That ground

ground that had no root beleeved for a while, and in time of temptation fell away. *Luke* 8. 13. 2.

Pitching our faith on God in Christ, we are kept by the power of God through faith, saith Saint *Peter*; By faith ye stand, saith S. *Paul*. The just shall live by faith, as a ship in a storme, when others make shipwracke of faith, and a good conscience, (and those two wrackes goe alwayes together.) A beleever is like *Eliacim*, as a Nayle in a sure place. The Anker is no stay to the ship, while it hangs on the ship-side, it must be fixed on somewhat firme. God loves to let goe a selfe-confident man. How neare was *Peter* to a fall, when hee rested on his owne bottome? He that trusts in his owne wit, (saith *Pliny*) for my part, let him beare nothing certaine away beside his owne confidence. Trust in the Lord with all thy heart, and leane not to thine owne understanding. Hee that trusts in his owne heart is a foole, saith *Salomon*. 1 *Pet.* 1.5 *Rom.* 11. 20. *Heb.* 10. 38. *Esay.* 22. 23. Qui ingenio suo fidat, amat nihil aliud certum, quam fiduciam suam ferat. *Plin.* 2. *Tacito.* Pro 3.5. Pro 28. 26.

3.

Love to the truth, for the truths sake. It is rendred as a reason why many are deluded and drawne off, because they receive not the truth in the love of it. There is no trusting of those that love sceptical speculations, and victory better then truth. 2 *Thes.* 2. 9. 10.

4.

Integrity, sincerity of heart: that which is naturall will hold, but wash will off. The wind carries not away the wheat, the light chaffe onely is tost to and fro. They went out from us, saith our Saviour, because they were not of us; for had they beene of us, they would not have gone out from us. Triticum non rapit ventus, inanes paleæ tempestate jactantur. *Cyprian.* 1 *John* 2. 19.

5.

Living to God, not to our selves or others: if God be our motive, we shall not change, for hee is without shadow of change. If we level at worldly ends, we shall ebbe and flow as the world doth, which is constant onely in unconstancy; like the Moone, never looking upon

upon us two dayes with the ſame face. If plummets move us, we ſhall quickly ceaſe our motion as a jacke, when the weights reach the ground. The love of the world fetched off *Demas*. The world, like *Abſalom*, will filtch our hearts from our heavenly King and father.

Tim. 4. 10.

6.

Pet. 3. 17, 18. Growth in grace. Fall not from your owne ſtedfaſtneſſe (ſaith *Peter*) and that you may not, grow in grace. Grace is to the ſoule as balaſt to a ſhip, that keeps it upright. A drop may be dryed up, when a ſtreame cannot. A ſparke may be quickly extinguiſht; a flame not ſo ſoone. If we grow not better, we ſhall grow worſe, like an arrow ſhot upward, if it aſcend not, it deſcends; like a boat againſt a ſtreame, if it goe not foreward, it goes backeward. As they ſay of a Courtier, if he be not on the riſing, he is on the falling hand.

7.

Luke 14. 28. Sit downe, like a wiſe builder, or generall, as the Metaphor is elegantly followed in the Goſpell and count coſts. Forecaſt the worſt, when thou firſt ſaluteſt the threſhold of Religion, bethinke thy ſelfe what it will ſtand thee in. Thus Chriſt us'd to prepare thoſe that deſired to follow him, telling them that they might be big with expectation of temporall preferrement, but he had not a houſe to put his head in. In this reſpect the Goſpell is call'd the ſhooes of preparation; becauſe by its warning it carries us dry ſhod, through thicke and thin.

Mat. 8. 20. Eph. 6. 15.

This doe.

And that you may not revolt, warme your breaſt with theſe incentives.

Incentives.

1. Conſider,

That your Apoſtacy damps the joy of proficients, and retards, and diſcourages the budding zeale of probationers in Religion. Ye are departed out of the way, and have cauſed many to ſtumble, as it is in the Prophecy.

Mal. 2. 8.

It

It ſtiffens the ſinew, brazes the face, ſtrengthens the hands, ſteeles the hearts of reſolved offenders. A back-ſlider, Elephantlike, doth more miſchiefe in his retreat in battle, then ever he did good in his onſet-like a candle, if never lighted offends not, but is extinguiſht with a ſtinke.

3. The Devill Jaylour-like, is more cruell upon a recovery, then ever hee was in his firſt ſurprizall, he is more vigilant over an Apoſtate, blocking up all paſſages, that not a beame of divine grace ſhould through the leaſt crany irradiate on his ſoule; plying him with freſh ſucceſſions of temptations, filling his fancy and conſcience with paroxyſmes and impreſſions of horrour.

4. Corruptio optimi eſt peſſima. A revolting ſoule is more depraved by the readmiſſion of the Devill then ever. The corruption of the beſt is worſt of all. The whiteſt Ivory makes the blackeſt coale. The ſweeteſt wine the ſharpeſt vineger. Water heat and cooled againe becomes colder then ever.

5. *Iude* 12. *Heb.*6.4,5,6. Such a ſtate is moſt incurable. Trees twice dead, and pluckt up by the rootes there is no hope of. It is almoſt impoſſible that ſuch ſhould be reſtored by repentance.

A Bone broken, and ſet, and againe broken is hardly reſet. I ſpeake this not to deterre you from repentance but Apoſtacy.

6. To Apoſtatize, is to looſe all our fore-paſt prayers, faſtings and teares, our doings & ſufferings for Chriſts ſake. It is to climbe mount *Nebo*, and to looke into, and not to enter *Canaan*. To faint in the view of the goale, to ſinke within ken of the Harbour.

7. To ſumme up this point, (which is indeed the ſumme of the Text, and therefore my length in it may be juſtified.

Deare Chriſtians, march on valiantly till you finiſh your Chriſtian courſe. Be like your ſelves, Alwayes the ſame, was Queene *Elizabeths* Motto. Chriſt loved the youngeſt Diſciple, becauſe he began ſo ſoone; and the oldeſt, becauſe they held out ſo long. Move toward heaven without turning, as the milch-kine went with the Arke toward *Bethſhemeſh* without any diverſion or digreſſion. Be unwearyed as *Davids* Sun. Stand not ſtill, as *Joſhuahs* Sun, goe not back as *Ahaz's* Sunne.

Sempercadem.

Pſal. 19.

He that ſayes, come unto me, ſaith alſo abide in me. *Nature* hath provided breaſts to bring up, as well as a womb to bring forth. The Lawyers make *Tenendum* as neefull as *Habendum*, to hold as to have. Phyſicians cry out againſt relapſes. O be as tender of that ſparke of Divinity in you, your ſoules, as you are of your ſtates and bodies. When God had created every dayes worke, he ſaid at the end thereof ſtill, it is good; not ſo in particular, of man after his creation; *Gregorie* gives the reaſon. Man was not to be prayſed afore hee were tryed; he was not to be judged by his beginning, but his end. Chriſt was *Alpha* for his happy beginning, and *Omega*, for his thrice happy end. Conſtancy onely ſhall be crowned. O thou great gift of perſeverance! He that wants thee cannot be ſaved; hee that hath thee cannot be damned. That reward that is not leaſewiſe, for terme of time, but eternall, is reſerved onely for thoſe whoſe fore-heads are marked with the letter *Tau*, the laſt letter in the Hebrew Alphabet, as it is in *Ezekiel*, alluding to perſeverance.

Mat. 11. 28. *Io.* 15. 4.

Homo probandus antequam laudandus. *Greg.*

Ezek. 9. 4.

It may be wee may for the preſent encounter with temptation, vaine oppoſition, perſecution here. But yet a little while, and he that ſhall come will come, and will not tarry. Our time is for the brevity compared, ſometimes to a day ſometime to a night, ſometime

Heb. 10. 37.

time to a watch in the night, ſometimes but to an houre, nay, to a moment; therefore be not weary of well-doing, for in due time you ſhall reape, if you faint not. Be ſtedfaſt, immoveable, alwayes abounding in the worke of the Lord, for as much as you know, that your labour ſhall not be in vaine in the Lord. Never let it be ſaid of you, it is perpetuated to poſterity, as of *Ieruſalem* in my Text. *How is the faithfull City become an harlot, &c.*

Iob 14. 6. *Pſal* 30. 5. *Pſal.* 90 4. *Rev.* 3. 10. 2 *Cor.* 4. 17. *Gal* 6. 9. 1 *Cor.* 15. ult.

I have yet purſued my Text but in the lump, the groſſe: I ſhall now take the termes of this Apoſtacy in pieces, acquainting you from what, and to what *Ieruſalem* fell; exhorting you to the firſt, dehorting you from the latter. But the ſtreights of time will compell me to deale with theſe particulars, as Coſmographers doe in their Maps of the world, ſet downe a line for a River, and a ſpot for a whole Country.

There are three periods in the Text: I will take them as they lye in order. I may compare each of them to the cloud that led the Iſraelites; light on the one ſide, and darke on the other.

In the firſt period, the bright ſide is faithfulneſſe, *Neemanah, the faithfull City.* *Hebr.* נאמנה

It is an uſefull diſtinction of faith into a Fides quam credimus.

Faith, which we beleeve. Thus our *Creed* is objectively called our faith, A quâ credimus.

Faith, by which we beleeve; the habite, the grace of faith enthronized in the ſoule, which is the grace of graces, as *Athens* was call'd the *Greece* of *Greece.* And a qua credimur.

Faith, by which we are beleeved, truſted by others, whereof I conceive my Text ſpeakes. We are uſed to call it fidelity, or faithfulneſſe.

Which is ſometimes aſcribed to God, God is faithfull. Sometimes to man, as in particular to ſervants, who are to ſhew (ſaith Saint *Paul*) πᾶσαν πίστιν all good fidelity. Πίστις ὁ Θεός. 1 *Cor.* 10 13. *Tit* 2. 10.

Now, this fidelity is expreſſible towards God, and towards man. And indeed the one ſeconds, and attends the other. Therefore was *Ioſeph* faithfull to his Maſter *Potiphar*, becauſe faithfull to his God. *Conſtantius* the father of *Conſtantine* the Great, would not truſt the faith of any Souldier, that had violated his faith to Chriſt.

Gen. 39. 8, 9.

1. Fidelity towards God under a threefold relation; as our King; our husband; as our Lord and Maſter. Fidelity to God as our King beares the name of homage, fealty, allegiance, and loyalty to him.

2 Fidelity to God as our husband, is as much as chaſtity, whereby we reſerve our ſelves as ſpotleſſe Spouſes entire to him; as *Paul* expreſſes it. Who elſewhere alſo tells us, that wives muſt be faithfull in all things.

Eph. 5. 27. 2 Tim. 3. 11.

ὀφθαλμοδουλεία. Fidelity to God as our Lord and Maſter is a compound made up of many ingredients. Singlenes of heart, oppoſed to eye-ſervice. Zeale for his name, honour and ſervice, diligence and rigorouſneſſe in his buſineſſe, not ſloathfull in buſineſſe; fervent in ſpirit, ſerving the Lord, ſaith *Paul*. Carefull cuſtody of thoſe ordinances, which he hath depoſited in our hands; holding faſt the faithfull word; earneſtly contending for the faith once delivered to the Saints, whereof they are feoffees in truſt. Preciſely following his directions in his worſhip, without will-worſhip; as *Moſes* is ſaid, as a ſervant to be faithfull in all Gods houſe, keeping to his patterne: In a word, improving, and imploying to Gods honour and advantage; not napkinning up, burying or embezelling thoſe talents of ſtrength, wit, eloquence, morall gifts or graces, like a good and faithfull ſervant, according to that eulogy in the Goſpell.

Col. 3. 22, 23. Rom. 12. 11. Tit. 1. 9. Jude 1. 3. ἐθελοθρησκεία. Heb. 3. 5. Mat. 25. 21.

Next fidelity to man in our ſeverall relations, ſtations & ſpheares. Which diſplayes it ſelfe in making good our lawfull promiſes, vows or oaths once paſſed though to our diſadvantage. And in unſwayed uprightneſſe in

keeping touch in bargains, trafik, cõmerce with all men. This is termed faithfulnes in that which is another mans.

ἐν τῷ ἀλλοτρίῳ πολλὴ ἐχόμεθα χρόνῳ. *Application.* I.

But all this is rather to be wiſhed then expected in the generality of men. The heathen man complain'd that he had not ſeene a faithfull man many a day. Moſt men (ſaith *Salomon*) will proclaime every one his owne goodneſſe, but a faithfull man who can find?

Prov. 20. 6.

The Church of *Rome* had in the primitive times the precious treaſure of the Goſpell committed by the Apoſtles to her truſt. How ſhe hath diſappointed, and betrayed that truſt appeares by their adulterating, and obſcuring the Goſpell with their corrupt, traditionall gloſſes. By their preferring the vulgar edition, which they confeſſe abounds with hundreds of faults, afore the originall. By advancing the autority of the Church above the Scripture. And many other pranks, which time will not ſuffer me to inſtance in. And what their fidelity is to men-ward, we may collect from that maxime of theirs; that faith is not to be kept with heretiques. And how true they have beene to this tenent, their dealing with *John Hus* at *Conſtance* will declare, whom they there burnt to death, notwithſtanding the publicke faith paſſed by the Emperour for his ſafe conduct. And it is recorded to the laſting infamy of the Romiſh faith, the Chriſtians League, confirmed by oath with *Amurath* the Grand Signiour of the Turkes broken by *Vladiſlaus* at the perſwaſion of *Iulian* the Cardinall. Upon which breach *Amurath* in a battle with the Chriſtians, ſeeing all goe againſt him, and beholding the croſſe in the diſplayed Enſignes of the Chriſtians, pluckt the writing out of his boſome, wherein the late League was comprized, and holding it up in his hand with his eyes caſt up to heaven, ſayd, Behold, thou crucified Chriſt, this is the League thy Chriſtians in thy name made with me, which they have

Fides cum hæreticis non ſervanda.

Turc. Hiſtor.

without cauſe violated. Now if thou be a God (as they ſay thou art, and as we dreame) revenge the wrong now done unto thy name and me: and ſhew thy power upon thy perjur'd people, who in their deeds deny thee their God. After which ſaying, victory inclined to his ſide. But to looke homeward.

Though *Rome* be unfaithfull, yet all unfaithfulneſſe is not at *Rome*. There is a vow, a promiſe we all made by our ſureties in Baptiſme to our God. We have repeated, and ratified that vow, as oft as we have adminiſtred, and received the Sacrament of the Lords Supper; beſides, under the ſcourge, the gout, the ſtone, the ſtrangury, upon our beds of languiſhment we have renew'd, and redoubled our vowes. But we have infringed, diſſolved, crackt all thoſe ties, obligations, engagements; as *Sampſon* did his cords, like ſo many twined threads. Our promiſes ebbe into emptineſſe, though we ſhould reckon them in the inventory of our eſtate; not onely what others make to us, but what we to others.

1 Sam. 22. 7. *Numb.* 22. 17. Xenophon.

We promiſe liberally as *Saul* to his Courtiers. As *Balak* to *Balaam*; As *Cræſus* to *Anacharſis*; As *Cyrus* to his Souldiers. But performe ſlenderly: As *Andrew* the Hungarian King promiſed to goe to the holy warres (as they called them) and went with his Forces, and bathed himſelfe at *Ieruſalem*, as one diſcharged of his promiſe, and returned backe againe. And our covenants, and agreements with men, though ſubſcribed, and ſealed by us, are as brittle as the glaſſes we drinke in. No bounds will hold us. Wee rob the Grecians of their Proverb, and owne it our ſelves. For ſome perſons among us to ſay they will doe this, or that, is as much, as if they had ſworne, they would not doe it. Unleſſe it be when we embarque our ſelves in unwarrantable actions; and then the Sunne may ſooner be thruſt out of his ſpheare, then we diverted from our adamantine

Græca fides.

rine reſolutions. *Attilius Regulus* a heathen will judge us, who choſe rather at Carthage to ſuffer the moſt exquiſite tortures, then to be branded with perfidious unfaithfulneſſe.

Take to heart your former guilt in this kind. And now thinke it the moſt glorious ſtile, that can ſticke upon you, guild, and honour you, to be intituled a faithfull City. 8.

If any of the Honourable Aſſembly of Parliament be preſent, may hee be pleaſed to remember, that hee utters not his owne words, he is the mouth of a Countrie, betruſted by thouſands with important affaires, and that it will be his honour; and happineſſe, to be faithfull. And you Right Honourable, that preſide in this famous City; conſider that the Sword of Juſtice is committed to your hands, to hew downe irrefragable, incurable offenders, and to countenance Religion, and Juſtice; you are but betruſted, *The judgment is Gods*; it will be your honour, and ſecurity to be faithfull. You that are the mouth of the people to God in prayer, and the mouth of God to the people in preaching; bethinke your ſelves, that you are but Stewards appointed to divide to every of Gods houſhould his portion in due ſeaſon, Now *it is required of a Steward that he be found faithfull*, ſaith Saint *Paul*. Put not your ſpirituall patients bones halfe in joynt; *heale not the daughters of Gods people ſlightly*. It is Gods expreſſion. Study not rather to be *Placentini* then Veronenſes. Schollers reach my meaning; You are betruſted with precious ſoules, the meaneſt whereof out-weighs the minerals of the Weſt-Indies, and the perfumes of the Eaſt, Be faithfull. Deut. 1. 17. [1 Cor. 4. 2. Ier. 6. 14.

None is of ſo inferiour an alloy, in this congregation, whom his God, hath not burthened and honou-

red

red, with ſome truſt or other, ſome of you are ſeoffees in truſt; ſome executors, adminiſtrators; be faithfull: let the ſums of money in your hands, run cleare in their native proper current, which by them that betruſted you, they were deſign'd for, let not the leaſt rivolet be drayned another way.

Some of you have ſervants, and children, they are not yours alone, God hath betruſted you with them; conſecrate them to him by ſtrict education, and government. *Elies* over-indulgence to his ſons, proved the loſſe of the Prieſt-hood to his houſe. And *Samuels* fondneſſe occaſioned the change of the civill government: and *Artaxerxes* was ſo unhappy, as not to have one good child among fifty, therefore you have need to be faithfull.

1 Sam 3. 13.
1 Sam. 13. 5.
Iuſtin.

All of you (though in a different degree) are bleſt with ſome talents, qualified with ſome endowments or other, whether they be ſupernaturall graces, or naturall diſpoſitions, as a golden wit, a quick fancy, a marble memory, an acute underſtanding, a profound iudgment, a flowing melifluous expreſſion of your minds, or whether they be intellectuall habits, that (by vertue of education, induſtry, art, obſervation, experience) make you linguiſts, diſputants, Orators, Lawyers, Phyſitians, Stateſmen, Artizans. Or whether they be the goods of the body, as ſymmetry proportion, eucracy, health, beauty, ſtrength, or adventitious Goods; as extraction from a noble Stock, honour, riches, reputation, as your talents encreaſe, ſo doe your accounts; be faithfull.

Bona corporis, bona fortunæ ut creſcunt dona creſcunt rationes donorum. *Greg.*

Your faithfulneſſe juſtifies your faith afore men, as your Faith juſtifies your perſons afore GOD: Fidelity ſets a grace and gloſſe upon Chriſtianity, it is the ſouls Harmony and peace; like the contemperation of the elements, in a naturall body, like the æviternall, unclaſhing ſway, of the Orbs in the heavens. Fidelity

is the ſilken ſtring that runs through the Pearle-chaine of all vertues, and duties. It is the Ecliptique line under which reaſon and Religion moves, without deviation: *Be faithfull unto the Death, & I will give thee a Crown of Life,* Rev. 2. 10. ſaith Chriſt to *Smyrna*. What is ſweeter then life? what more glorious then a Growne? what freer then guift? *Who is a faithfull Steward, whom his Lord ſhall make ruler over his Houſehold, to give them their meat in due ſeaſon? bleſt* Lu. 12. 42, 43. *is that Servant whom his Lord, when he comes, ſhall find ſo doing.* His Lord ſhall ſay to him, at that great audit-day, *Well done thou good and faithfull Servant, thou haſt beene faith-* Mat 25. 21. 23. *full over a few things; I will make thee ruler over many things: enter into thy Maſters joy.* Enter thou into it, it cannot enter into thee: as if a man ſhould caſt himſelf into a full ſea of Felicity: be faithfull then, but be faithful to the death, (as it was before quoted) even to the death, that you may not incur the guilt and cenſure of the City in my Text, *How is the faithfull City become an Harlot?* Zonah, זונה which is the darke ſide of the cloud, and next awaits its handling.

Not to inſiſt on their fancy, that conceive that *Jeruſalem*, (as too many Townes in this Kingdom) was now turned into Innes, Tavernes, and Alehouſes, becauſe the name Harlot is ſometimes in Scripture given to Victu- Ioſh. 2. 1. allers, ſuch as *Rahab* was. There are two kinds of Harlots.

1. Thoſe that proſtitute their bodies to carnall uncleanneſſe; of whom *Lyra*, and ſome others would under- Lyra. ſtand the Text. It cannot be denyed, but this was one of *Jeruſalems* vices. *They aſſembled by troopes in Harlots houſes.* Ier. 5. 7. And it were an houre well ſpent, to whet my ſtile againſt theſe brutiſh Monſters: they are linked in compariſon with Dogs. *Thou ſhalt not bring the hire of a Whore,* Deut. 23. 18. *nor the price of a Dog, into the Houſe of God.* 1. Harlots, and

Pro 6. 33.
Pro. 29. 3.
Pro. 6. 28.
Iob. 31. 12.
1 Cor 6. 18.
Pro. 6. 32.
Gen. 39. 9.
Rom. 12. 1.

1 Cor. 6. 15.
1 Cor. 6. 19.

Leuit. 18. 28.

Hos. 4. 10.
Ephes. 4. 19.
Hos. 4. 11.

1 Cor. 7. 14.
Deut 23. 2.

Rom. 1. 24.

Whore mongers ſin againſt their fame, their ſubſtance, eſtate. *A Whore will bring a man to a morſell of bread*; againſt their children & family. *It roots out all their encreaſe*; againſt their bodies, enervating, and emaſculating them; againſt their owne ſoules, ſtabbing and polluting them; againſt God, to whom we ought to offer our bodies an holy Sacrifice; againſt Chriſt, whoſe Members we are, I dare ſcarce redeliver thoſe words of S. *Paul*; againſt the holy Ghoſt, whoſe temples our bodies are; againſt our neighbour, for this dart of uncleanneſſe ſmites through two hearts at once. Againſt the Church, filling that (to their power) with an unholy ſeed; Againſt the Land, defiling that. Againſt all man-kind, by robbing it of the bleſſing of a due increaſe. Briefly, this ſin damps the light of reaſon; It makes the ſoule as a City without wals, ſurprizable by the moſt horrid ſins: It takes away the heart, and makes it liſtleſſe to any good, and in ſome reſpects it exccedes Idolatry, becauſe an Idolaters child might enter the congregation, but a baſtard might not enter to the tenth generation. And becauſe God hath puniſht Idolatry with a permiſſion of adultery; giving ſuch over to unnaturall luſts; as now adayes, when women turne Roman Catholikes, they turne often Catholike, that is to ſay, univerſall women in body too. Now every puniſhment muſt ſurpaſſe that, whereof it is a puniſhment; otherwiſe it will, as an allective rather invite, then deterre.

Applica.

In this ſenſe the Romaniſts may juſtly in imitation of my Text ſay, how is this City of *Rome* become an Harlot? One of their owne writers ſpeakes of the reformation that a Pope wrought in their City: when hee entred the Popedome there were diverſe Stews in *Rome*; when he dyed he left but one, all *Rome* was converted to one Stews. *Cornelius Mus* Biſhop of *Bitonto*, in a Sermon

Tota Roma lupanar.

of

of his at S. *Laurences* in *Rome*, cryed, ſeeſt thou not, wretched City, how thou art become a Stews of Lechery? It was one of their 100. grievances, that Prieſts, that had no mind to keepe Concubines, were yet forced to pay for a licence for them, becauſe they might keepe them, if they would; It was not the Churches fault they did not. Centum gravamina.

And a Prieſt among them had loſt his living, becauſe it was bruited, that he had a wife, and by that wife a child; but that he pleaded, that ſhe was another mans wife, and ſo ſaved his Benefice. Nay their Popes, the heads of their Church are infamous for their Concubines.

Alexander the ſixth had his *Lucretia*. *Gregory* the ſeventh his *Matilda*. *Leo* the tenth his *Magdalena*. *Paul* the third his *Conſtantia*. *Sergius* his *Marozia*. Nay, many of their Popes have beene *Sodomites*, and had their Ganymedes. *Sixtus* the fourth his *Rierius*. *Iulius* the ſecond his *Germanus*. *Iulius* the third his *Innocentius de monte*. *Leo* the tenth his *Hippolitus*. According to that of *Mantuan*.

Sanctus ager ſcurris venerabilis ara Cynedis,
Servit, honoranda Diuûm Ganymedibus ædes.

I will not Engliſh it.

So that well might the Duke of *Urbins* paynter returne that anſwer to the Cardinall, that asked him, why he painted S. *Peter*, and S. *Paul* ſo high coloured, when they were meagre and pale with preaching, and faſting; he anſwer'd, that they bluſht to ſee, how thoſe, that ſtiled themſelves the Apoſtles ſucceſſours, degenerated from their pious examples.

Neither can we ſay, that our gardens are without theſe ranke weeds. This City grones under the frequency, and impudence of Harlots. The Sun oft riſes in a

cloud, and bluſhes ſetting in a kind of remeditation of what obſcenities he hath beene a ſpectator in the day. It is a mercy even to extaſy, that the earth ſinkes not under her uncleane load. I grieve to tell you, how many hogs among you rake in any dunghill; how many kites ſtoop at any carrion. Any Strumpet is their heaven. As it was ſaid of one of the *Cæſars*, he was a man for all women. He corrupted *Sulpitius* his *Poſthumia*; *Gabinius* his *Lollia*; *Craſſus* his *Tertullia*, *Pompey's Mutia*, and many other.

Omnium mulierum vir fuit.

To the guilty of both Sexes, of what ranke, or quality ſoever you are, let me ſay, that, though ſecrecy, potency, or place may exempt you from humane tribunals, yet, if S. *Paul* have any truth in him, *Whoremongers, and adulterers God will judge.*

Heb. 13. 4.

2. But (under favour) there are another kind of Harlots more properly here intended. They are thoſe that proſtitute their ſoules. And that 1. either to ſinne, the worke of the Divell. For inſtance, we may call lying, an adultery of the tongue; becauſe God married the tongue and the heart together; and therefore ſuch words as the tongue utters without the conſent of the heart, are borne in adultery.

1.

Or to the world; the things thereof, the creatures, even the works of God. For when we preferre them afore our Maker, or love God onely for their ſakes, it is but a harlotry love. As if a Bride ſhould ſay, give me my Bride-groomes goods, I care not for his perſon; His ring ſuffices me, I deſire not to ſee his face. But theſe Harlots I alſo paſſe by, and deſcend to a Third kind, that proſtitute themſelves to Idols, the works of their owne hands. Which interpretation ſeemes to fall in moſt fitly with the *Patria*, the rationality, the ſcope, the contexture of the Text. For

2. Amas quæ fecit, & non cum qui fecit? adulteres. *Aug.*

Sufficit mihi annulus, faciem videre non deſidero. *Bern.*

3.

if

if a faithfull City be that, which in an entire, orthodoxe worſhip, cleaves wholy, and ſoly to her God, and husband; then a harlotry City, muſt (by the rule of contraries) be that which in a falſe, heterodox, ſuperſtitious worſhip goes a whoring from her God, and husband, after dunghilly puppets, ſenſeleſſe idols. *A Lapide* a Papiſt, ſo underſtands the words, turning to idols (ſaith he) as to her adulterers.

A Lapide Ad idola quaſi ad adulteros.

And this is the ordinary Scripture idiome; there are an hundred Texts running parallell with this, according to this acception of the word, Harlot. Beſides, the hiſtories of the raignes of thoſe Princes, *Vzziah*, *Iotham*, and *Ahaz* (under whom *Eſay* wrote this Propheſie) doe teſtifie, that the people were much devoted to Images, to ſtrange Altars, and fire, to high places. Nay, that they arrived to that height of ſuperſtition, and cruelty, that ſome of them ſacrificed their ſonnes, and daughters in the fire to the honour of *Moloch*. Thus was the faithfull City become an harlot.

I might from the words thus expounded obſerve 1.
That it is an high aggravation of nationall ſinnes to offend againſt the contrary examples of Religious predeceſſors. For an Owle to come out of a Nightingales neſt. It will not advantage, (but judge usrather,) to plead with the Phariſees, *We have Abraham to our Father*, when his conditions, and ours are ſo diſproportionable. They are *Abrahams* children, that doe the workes of *Abraham*.

Mat. 3 9.

Malo pater tibi ſit *Therſites*, dūmodo tu ſis *Æacide* ſimilis quam te *Therſite* ſimilem producat *Achilles*. *Inven. Satyr.* 8.

It is better to deſcend from *Therſites*, and to be like *Achilles*, then to be deſcended from *Achilles*, and to reſemble *Therſites* (ſaith the Poet.) You may be made free of this City, but you cannot be ſaved by your fathers Coppy. The City was once faithfull, now turned harlot.

Regis ad exemplum totus componitur orbis. Reshud mira tamen cyclitræ do Principe mimus nobilis *Iuven.* Satyr. 8.

Secondly, that the purity and adulterating of Religion depends very much upon the temper, and quality of the Princes and Governours for the time being. Under the Raigne of King *David*, and *Salomon*, we heare not of theſe complaints; But when *Uzziah*, *Iotham*, and *Ahaz* came to the Crowne, the faithfull City becomes an harlot. The whole world is ready to compoſe it ſelfe to Princes examples, Subjects like Limners, worke much by the eye. When *Saul* raigned, the Arke of God was not ſought to. Religion was neglected, When *Ieroboam* raigned, Calves were worſhipped. When *David* aſcends the Throne, Religion begins to recover breath, to revive to flouriſh. When *Ahaz* raigned, the doores of Gods houſe were ſhut.

1 *Chron.* 13. 3. *Hoſ* 13. 2. 1 Kin. 14 15. 1 *Chro.* 13. 2. 1 *Chro.* 26. 2 *Chro* 28. 24.

3 *Mat.* 16. 18. *Rom.* 11. 20, 21, 22.

Thirdly, That though the gates of hell cannot prevaile againſt the whole Catholike Church, it being founded on a Rocke; yet no particular Church can be ſo farre priviledged, but that it may be poſſible for it to recidivate, and revolt from its fidelity in Religion, and profeſſion. Every Church is a Tabernacle, that may be taken downe.

A Plant, that may be tranſplanted from ſoyle to ſoyle. A branch that may be broken off from the True Olive. God is ſaid ſomtimes to depart from a Church, as *Hoſ.* 9. 11. Sometimes to remove it out of his ſight, as 2 King 23. 27. Sometimes to divorce it, as *Ier.* 3. 8. He is a free Agent, not bound to places, or perſons; not confined (as the Sun) within his Tropicks. And when he withholds his beames, or influence, the moſt glorious Church ſhall wither, and languiſh. Neither are the Ordinances chained to any, entayled on them, faſtned to their freehold; they are tranſitory, moveable, and may be alienated. *How doe you ſay we are wiſe, and the Law of the Lord is with us? Loe certainely in vaine made*

Ier. 8. 8.

made he it, in vaine is the pen of the Scribe. God can ſend a famine of the word; ſo that we may goe from Sea to Sea to ſeeke it, and not find it. The Shepheards may be ſmitten, and the ſheepe ſcattered. The lights may be dimmed, and darkned, The Prophets removed. *Iſrael* was long without a teaching Prieſt. They may be hidden, or ſlaine, as 1 Kin. 19. 10. Or driven away, as *Mat.* 10. 23. Or they may fly, as *John* 10. 12. Or a faction may be ſo prevalent, that the better ſide may be under hatches. And the darkeneſſe may be ſo condenſed, that for the preſent the light cannot breake through. *Amos* 8. 11. *Zach.* 13. 7. *Zach.* 11. laſt. 2 Chro 15. 3.

The truth may be ſo ſuppreſt, like a few graines of wheat amidſt a floore full of chaffe, it may be hardly diſcernible. As in *Athanaſius* his time the world wondred to ſee it ſelfe turn'd Arrian. Thus may a faithfull City become an harlot.

Therefore let us not dreame of the ſettled affixing of the ordinances to us. *If God ſpared not his naturall branches, the Jewes, but cut them off, he may not ſpare us; therefore be not high minded, but feare;* as Saint *Paul* warnes the Romans. God takes it ill, that *Iudah* ſhould not tremble, when he had put away back-ſliding *Iſrael.* Let us long and pray for the everlaſting Tabernacle in heaven. Here is no abiding place, we looke for another to come. *Abraham* expected a City with a foundation. There is no firmeneſſe here. The faithfull City becomes an Harlot. *Application.* *Rom.* 11. 21, 22, 23. *Ier.* 3 8. *Heb.* 11. 10.

Fourthly, That which I would make ſome pauſe upon is to acquaint you, what God eſteemes of Idolatry. Fond, doating man may think it a foyle to ſet off the ſervice of his God: a decorum, a grace, a beauty to divine worſhip. But God, who judges not according to outward appearance, to ſcenes and repreſentations, but judges righteous judgement, accounts it no better then 4.

Whore-

Hoſe. 2. 19. 20. Whore-dome. Our conjunction with God is a marriage; our deſerting of him, or conjoyning others with him in worſhip, is adultery. For a Church, a City to follow Idols; is as if a matron, that afore lived ſoberly and modeſtly, and in good repute, ſhould reſigne her ſelfe over to a wanton, looſe, impudent courſe of life; leaving her husband, and fixing her affections on ſtrangers, rendring to them her ſervice, and obedience, and depending on them for her protection, and maintenan e. Let us heare the Scripture ſpeake *Thou haſt playd the Harlot with many Lovers. i.* The Land hath committed great Whoredome, departing from the Lord. She is not my wife, neither am I her husband, for ſhe hath playd the Harlot. *Ephraim* is joynd to Idols; let her alone: they have committed Whoredome. The one verſe is exegeticall to the other. In this ſenſe *Babylon* is call'd a great Whore, with whom the Princes of the earth commit fornication. Adultery is a kin to Idolatry, ſaith *Tertullian*. They are of a houſe. *Prima ſcortatio excogitatio ſimulachrorum*, ſaith *Epiphanius*, borrowing it from the Booke of Wiſedome, which in this is no Apocrypha. The inventing of Idols was the beginning of Whoredome. According to this interpretation.

Ier. 3. 1. Hoſ. 1. 2. Hoſ. 2. 3. 5. Hoſ. 4. 17. 18. Apoc. 17. 2. and 18. 2. Mœchia affinis Idololatriæ. Tertull De pudici. Wiſd. 14. 11.

1. *Application.* The City, the Church of *Rome*, that was once faithfull, is become an Harlot. According to the multitude of her houſes are her Gods, her Saints, her Idols, to which ſhe daily pays that homage that is due to God alone (for the bed, and the throne brooke no rivals) The Carpenter, and the Baker yeeld them a thouſand Gods. When they reply, that they worſhip not Idols, but God in them: It is no more then the groſſeſt, heatheniſh Idolaters have pleaded for themſelves, as wee find in *Lactantius*, wee ſay they, feare not the images themſelves, but thoſe that are reſembled by them, and

Et Faber & piſtor mille dédere Deos. Non ipſa timemus, ſed cos ad quorum imaginem facta, et quorum no-

to

to whoſe names we conſecrate them. And in *Arnobius*, we worſhip the Gods by images. Beſides ſhall an adultereſſe alledge for her ſelfe, that ſhe honours her husband in her paramour? And if they ſay, they worſhip the true, not a falſe God in their images, as the heathen doe, I reply, with the Apoſtle, that many of the heathen knew the corruptible God, and changed his glory into an image; as the Papiſts at this day doe. Beſides *Micha* is branded with Idolatry for erecting an image, though in memory of the God of *Iſrael*. And, if it be urged that they worſhip none but the holy Saints of God: I anſwer, I much doubt of that. Had I time, I could prove that many of their Saints are fictious, ſuch as never were in nature. And their owne learned men feare that ſome of them are now in hell. However it be; this will no more excuſe them, then it would an adultereſſe to ſay, that ſhe lyes with none, but her husbands friends. All the water in *Tiber* cannot waſh *Rome* from Idolatry. Eſpecially when we find (and who would thinke they could be ſo infatuated, and beſotted?) that they worſhip *Authonies* Swine; *Annaes* Comb, *Criſpins* paring-knife; *Francis* Cowle, *Georges* Scabbard, *Joſephs* Breeches, *Martins* Boots, *Thoma's* Shooes, *Roches* Dogs. Theſe Romans ſacrifice to God, and to *Mary*, as the ancient Ethnicke Romans did to God, and to *Marius* for their victory over the Cimbri. And theſe deeds anſwer their Lawes, Conſtitutions, and Language.

minibus conſecrata ſunt. Lactan: Deos per ſimulachra veneramur. *Arnob.*

Rom. 1. 21. 23. *Iudg.* 17. 3. 13.

Deo, & *Maria*. Deo, & *Mario*.

It was promiſed at *Rome*, that what good man ſoever would ſay afore a Crucifix, ſeven Paternoſters, and ſeaven Avemaries, ſhould obtaine 56000. yeeres of pardon; 14000. granted by *Gregory*, 14000. by *Nicholas*, and 28000. by *Sixtus* the fourth. Nay heare how they beſpeake the Virgin *Maries* girdle; Oh bleſt girdle! make us inheritors of everlaſting life; keepe us from

 deſtructi-

destruction; Oh pure girdle! preserve thine heritage, be our strength, ayd, wall, defence.

Hippoman: Jewell Replic. pag. 398.

To rake no longer in this dunghill. Not long agoe we our selves did fairely trot toward Idolatry, had not our course been checkt, and countermanded by Divine Providence. Our innovators might with *Abimelech* pretend, they did all in the integrity of their hearts; but we may answer them, as God there doth him; I withheld thee from sinning against me.

Gen. 20. 6.

Let us now looke to our footing. *Though Israel have plaid the harlot, yet let not Iudah sinne.* Let us returne to our first Husband, as the Church resolves. Let us keep our selves from Idols, as Saint *John* counsels us. Say unto them get thee hence; as it is *Isay* 30. 21, 22. What agreement hath the Temple of God with idols, saith Saint *Paul*. Saint *Peter* calls them abominable idolatries, ἀφεστήκοτας 1 *Pet.* 4. 3. Idolatry is the worst kind of adultery, as the Metaphor is elegantly followd, and continued in *Ezekiel*. It is the principall crime of mankind, the highest guilt of any age; a hainous comprehensive mother sinne. It is a braine-sicke, ridiculous sinne, as it is delineated to the life. *Isay* 44. 9. to 21. As good blocks, as Images have layne at the fire-back, and have boyl'd *Diogoras* his turneps. In a time of danger they are not able to keepe themselves, much lesse their keepers. *Æneas* at the conflagration of *Troy* was faine to save his gods. What more then madnesse is it, that the sensible should adore the insensible; they that have the use of reason, the irrationall; the living the liveless; they that are heaven-bred, earthly stocks? To make images, much more to worship them is contumelious to God, ἐφ' ὕβρει (saith *Clemens ad Corinthios*) what more stolid, and insufferable then to turne the glory of the incorruptible God into the image of a

2 *Hos.* 4 15. *Hos.* 2. 7. 1 *Ioh.* 5. 21. 2 *Cor* 6 16. *Ezek* 16. 15. to 37.

Principale crimen generis humani, Summus seculi reatus. Lo-uples substantiæ criminis, *Tertul.* Adorant insensibilia; qui sentiunt, Irrationalia, qui sapiunt, exanima, qui vivunt, terrena, qui oriuntur cœlo. Lactan. Instit. L. 1.

Rom. 1. 23. Divina Majestas in simulachrorũ stoliditate facile cõtemnitur. *Aug.* Civit.

man

min, a bird, a beaſt, as Saint *Paul* aggravates it.

It frets God, tha'ts the word, *Ezek.* 16. 43. It is unfaithfulneſſe (that I may have my Text in my eye) It is breaking of covenant, and oath. *Ezek.* 16. 59. It is ſuing out a divorce betweene God and us. *Hoſ.* 2. 2. It gives away Gods honour and glory. *Iſay* 42. 8. It brings Divine Majeſty into contempt. It is a hatred of God, as is implyed in the ſecond Commandement. It pollutes the ſoule. It provokes God to give us up to a reprobate ſenſe. It is threatned with impunity, which is the worſt of puniſhments. Let me have none of ſuch mercy, ſaith *Aug.* I will be quiet (ſaith God) I will be no more angry. *Ephraim* is given to idols, let him alone. He is a privileg'd perſon, he may runne to hell without interruption. It is fatall to any Nation. Moſt of the miſeries, tranſportations, captivities of Iſrael ſprung from idolatry. For other crimes God, and his people (like husband and wife) may have unkind bickerings, but for this he caſts them off. Woe, woe is thee for it, ſaith God. For this Iſrael was vexed 18. yeares. This ruin'd *Ahaz* and all Iſrael. This is threatned with ſtoning, ſword, fire, conſuming in the ſight of many (as a ſpectacle, a monument of miſery) with fury and laſting woe. An Idolater, ſaith *Tertullian*, is a man-ſlayer. Doe you aske whom he ſlayes? why, himſelfe. Doe you demand at how many blowes? why? with ſo many as idolatries. In a word; Idolaters are ranked among that damned crue. *Apocal.* 21. 8.

Theſe conſiderations moved *Iuſtin Martyr* to ſay, I would not beleeve God himſelfe, ſhould hee ſay, I ſhould worſhip images. Never let thoſe hands Sacrifice to idols, which have receiv'd Chriſts body, and would receive the Crowne of glory; ſaith *Cyprian de Lapſu*. God is more chaſtly worſhipt without images,

Act. 15. 20.

Nolo hanc miſericordiam *Aug.*

Ezek. 16. 42.
Hoſ. 4. 17.

Ezek 16. 23.
Ind. 10. 6. 8.
2 *Chro.* 28. 23.
Ezek. 16 40. 41

Idololatres homicida eſt. quæris quem occiderit? ſeipſum quot Plagis? quoties quot idololatriis. *Tertul.* Caſtius dii obſervantur ſine ſimulachris. *Aug.* Civ. l 4. c. 31. Crucesnec colimus nec optamus. *Arnob.* Nec ex horreſcunt beatæ Trinitatis imaginem facere.

Euthymius, Fatuum eſt imaginem facere adrepræſentandum Deum, vt eam reverear. Durandus. Multo facilius omnium imaginũ cultus poſſit removeri, quã modus & ratio hujuſce cultus ab vllo homine definiri. Eraſmus.

could *Varro* the Philoſopher ſay, We neither adore, nor deſire Croſſes, ſaith *Arnobius*. They are not afraid to make an image of the bleſſed Trinity, complaines *Euthymius*. It is fooliſh to make an image to repreſent God, or to worſhip it, ſaith *Durand*. All worſhip of images may much more eaſily be removed, then the meaſure, and manner of that worſhip can by any manbe defined, ſaith *Eraſmus*. Since wee are compaſt about with ſuch a cloud of witneſſes, ancient, moderne, Fathers, Schoolemen; and ſome ſoberer Papiſts, all ſworne enemies to idolatry: (I might adde Turks, who hate an image, becauſe they have read the *Pentateuch*, the five bookes of *Moſes*) God forbid, that this faithfull Kingdome, and City ſhould ever become an harlot.

I will not offer over much violence to your patience. I ſhall but point to what I would have ſaid concerning the reſt of the Text, and then I will ſet your attention at liberty.

The bright-ſide of the cloud in the ſecond period of this charge is. The City was full of judgement. Righteouſneſſe lodged in it.

It is a rule for the moſt part true, that in Scripture, when the word Righteouſneſſe is found alone, (I ſpeak not of imputed, but imparted righteouſneſſe; and that not onely impreſt in the ſoule, but alſo expreſt in the life, not onely towards God, but alſo towards man.) It includes judgement alſo. But when we find judgement, and righteouſneſſe, or juſtice in conjunction, (like a bright Conſtellation,) They differ, either as ſpeciall, and generall. Or the firſt we confine to the publike; the latter wee enlarge to the private, and ordinary exerciſe of juſtice.

Jeruſalem was full of judgement.

Generally

Generally, perſons of all rankes, in all kinds of cauſes did put all kinds of judgement in execution. Imagine the Prophet had thus enlarged himſelfe. Apply you it, as I proceed.

In this City heretofore there was no ſale of Offices, no enhaunſing of fees, no ſubtleties of delay, and evaſion, no trucking for expedition, no making ſnares of petty penall ſtatutes, no extorting of judgement, it dropt as kindly as honey from the combe; as *Francis* the firſt of *France*, when a woman kneeled to him to beg juſtice; bad her ſtand, for, ſaid he, juſtice I owe the woman; if thou beg any thing, let it be mercy.) There was no reſpect of perſons, but every man ſpar'd as his cauſe was (as the Areopagites uſed to heare cauſes, and adminiſter juſtice in the night, and by darke, that they might not ſee whom they acquitted, or condemned. Bribery was odious. Juſtice had ſcales, in her hand, not to weigh gold, but equity. The Indians caſt gold into Ganges to make it runne currently, but the ſtreame of judgement needed it not. Power, and might was no right. There was no ſuch plea heard as that of *Pompey* to thoſe of *Meſſina*, what talke you to us of law, who have our ſwords by our ſides? They were aſhamed to ſay, thou haſt a better cauſe, but I have better teeth. There was no ſcouring up of ruſty, *obſolete*, *antiquated* Lawes, that (cobweblike) might hold ſmall flies, and ſuffer great hornets to breake through. No, no. The Judges and Magiſtrates were as *Noahs* Arke to take in weary Doves. As the hornes of the Altar for oppreſt innocence to betake it ſelfe unto. They curbed the inſolencies, and reform'd corruption in inferiour Officers. They removed all obſtructions that juſtice might runne downe like a mighty ſtreame. Nor feare, nor favour, nor great mens letters did ſway them.

They conſidered, that they were men afore God though Gods afore men. That their Rod was Gods, as *Moſes* rod. Their ſword Gods, as *Gedeons*. Their Throne Gods, as *Davids*. Their power and authority Gods.

Pſal. 82. 6. *Exod.* 4. 20. *Judg.* 7. 10. 1 *Chron.* 29. 23. *Rom.* 13. 2.

The Plaintifs, or accuſers did not informe and proſequute through malice, envy, or for advantage. They did not fiſh for words, ſyllables, or letters to catch unwary, well meaning men. They would not coyne falſehoods; nor make hard, uncharitable, rackt conſtructions of indifferent, harmeleſſe words, and actions. Witneſſes had not hackny conſciences, like our knights of the Poſt. They were not ſuborn'd to ſweare truth out of the Court. The Lawyers, Advocats, pleaders, would not *call evill good, and good evill, bitter ſweet*, &c. Nor abuſe the Judges favour in granting them liberty of ſpeech: Nor turne juſtice into vineger by delayes: Nor pervert, wiredraw, or ſhrivell up wholeſome lawes to the prejudice of afflicted, overborne innocence. The ſetting dogs, the Informers, that lye at catch, were not countenanced, or were ſeverely puniſht upon any falſe, unjuſt, or malicious information. The ſubordinate Officers durſt not help Potent Delinquents out of the bryers, nor ſuffer poore men tempeſt-toſt in Law to languiſh in their buſineſſe within ken of harbour for want of giving a ſop to *Cerberus*, or offring to the great *Diana* of expedition. No, no. The City was full of judgement. Next, Juſtice lodged in it.

Iſa. 5. 20.

Canes venatici.

Jealin, as the Hebrew hath it. ἐαυλίσθη, as the Septuagint. Juſtice tooke quiet reſt, and repoſe there. It was the ordinary, ſtanding houſe, and Seate of juſtice, It dwelt there. There Righteouſneſſe was at home. The Citizens did render to every one their owne (which is the definition of Juſtice) In a diſtributive and commutative way (which are the kinds of juſtice) According

לוּן Per noctavit: Iuſtitia eſt, quæ dat cuilibet, quod ſuũ, nihil arripiens alienum. *Ambr.* 1. de offic.

to

to the Law (which is the rule of justice.) The Law of God, of nature; of Nations; and the municipall, statute, judiciall Lawes established among them: And that, not according to the captious letter alwayes, but the genuine, uninforced sense, and reason of the Law. Just they were in buying, and selling. Just in lending, and borrowing. Just in letting, and hiring. Just in feoffments. Unsway'd in negotiations with all rankes of men; great and small; acquaintance, and strangers; friends, and foes.

Of this Eucracy; this healthfull temper, and constitution the City once was.

But loe, a strange turn, a vicissitude, a revolution in the face of things. This was too good to hold. Turne your eyes to the blacke side of the cloud, Righteousnesse lodg'd indeed in the City; like a guest for a night, and away; but now murderers are tolerated there.

By this complaint gather, how tender God is of the life of Man; whom *Ambrose* calls Gods household creature.

Dei domesticum animal *Ambr.* De Arca, &c. Not:

Againe we see, that they that had broken their Faith with God, would not keepe it with man. They that spare not their God in the duties of the first Table, will not scruple the abuse of their neighbour in the duties of the second Table. The City from a receptacle, a tabernacle, an harbour of the just, was become a wildernesse, a den, a cave of murderers. Whether murderers of soules, by silence, and connivence; as *Jehoash* was to the people. Or by example, and scandall, as in the Epistle. Or by inticement, as the strange woman to the young man. Or by incitation, as Queen *Jezabel* to King *Ahab*. Or by counsell, as *Jonadab* was to *Amon*. Or by command as King *Nebuchadnezzar* was to the people. Or by compulsion, as *Saul* to many Saints. Or guilty, though

2 *Kin.* 12. 5. *Rom.* 14. 13. *Ier.* 7. 18. 1 *Kin.* 21. 25. 2 *Sam.* 13. 13. *Dan.* 3. 4. 5. 6. *Act.* 26. 11.

though not of open, obvious, yet of cloſe, or contrived murder; covering blood with duſt; as we have the expreſſion in the Prophet. At leaſt ſweld with unadviſed, implacable anger, and rancored envy, which in our Saviours, and S. *Iohn's* account are a *Tantamount* to murder. Or elſe guilty of rapine, violence, oppreſſion, grinding the faces of the poore; perſecution (which of the Prophets, have not your fathers perſecuted? ſaith *Steven*. Racking of rents (ſo call'd from rending, and tearing) laying up unable men to crumble away in loathſome priſons. Not paying of due debts. Withholding of wages. Which is a murder. Not to bring oyl to feed the Lampe, is to extinguiſh it. Briefly, Deſpoyling others of their eſtates by colluſion, fraud, or a pretended courſe of Law or equity; which is murther. For it is all one to take away the Life, or the lively-hood.

Ezek. 24. 7.

Mat. 5. 21. 22.

1 Iob. 5. 15.

Act. 7. 52.

Next, Their ſilver was become droſſe, whether you take the ſilver for men famous, for piety, and profeſſion of Religion. As *Plato* cals juſt men golden, and ſilver-men. They turn'd reprobate mettle, as the Prophet phraſes it. As it was ſaid in a councell: time was, when there were golden Prieſts, though wodden chalices; now there are golden chalices indeed: but wodden Prieſts. Or whether this ſilver be the ordinances of God; as the word is by the Pſalmiſt compared to ſeven times tryed ſilver. It is silver for its beauty, firmneſſe, incorruptibility, and value. What is this mony (ſaith *Origen*) but Gods word bearing upon it the Image, & ſuperſcription of the Great *Ceſar* in heaven? Which ordinances they adulterated, and ſophiſticated with humane gloſſes, inventions, and traditions, which *Paul* cals corrupting the word of God. Or (as the greeke word imports) playing the drugſters, or huckſters with it for gaine.

Plato de Repub.

Ier. 6. 30. In concil. Triburienſi An. Dom. 895.

Pſal. 12. 6. Quid numisma a, niſi diviniſermones imaginem in magni regis imp eſſam habentes *Origen. in Iohan.*

καπηλεύοντες 2 Cor. 2. 17. Mo ieta falſa.

Or whether (with D. *Kimchi*, and others) we underſtand

ſtand it literally of embaſing of bullion and coyne; or paſſing away droſſy for pure ſilver. *Auguſtine* calls this a thorny, a hard place; and therefore it may well be variouſly interpreted. Locum Scrupoſum. Aug.

Laſtly, Their wine mixt with water.

There was impoſture, prevarication in Courts of juſtice. (Juſtice is like wine refreſhing the heart of the oppreſt) they did beare, and keepe up formall proceedings, and make a noyſe in courſe, as if they were zealous onely for juſtice; and yet underhand poyſon'd, perverted, and everted juſtice. As it was *Cyprians* complaint in his time, no where more wrong, then where right was to be expected; innocency not there reſerv'd, where it ſeem'd to be defended. Who ſhall ſuccour the oppreſt? the Patron? he prevarieates. The Judge? he ſels his judgement. He that ſits to puniſh crimes, commits them. *&c.* To returne to the Text. There is hypocriſy in all their commerce. Mingling bad with good, & ſelling all for the beſt. They uſe falſe weights, and deceitfull meaſures. They turne *Oeneus* into *Peleus*; as it is obſerved by the Critiques on the Text. There is no pure, ſincere, genuine dealing among them. No ſimplicity, no plainneſſe, no integrity in their trading. Plaine-dealing hath beene alwayes counted a jewell; but yet men have thought, that they that conſtantly uſe it are like to dye beggars. I wonder it ſhould be ſo, when there are in the world ſo many beggars, and ſo few plain-dealers.

Inter jura peccatur, innocentia nec illic ubi defenditur, reſervatur, quis inter haec ſubveniat? Patronus? ſed Prevaricatur judex? ſed ſententiam vendit. qui ſedet erimina vindicaturus, admittit. &c. Cypr. Epiſt. 2. Donato.

ſincera ſine cera ſimplex ſine plica.

Laſt of all; The Text may be meant of a blending mixture in Religion. When men will *Halt betweene God and Baal.* And ſeeme (like them in *Samaria*) to feare God, and to ſerve other Gods too. Speaking (like the

1 *Kin.* 18. 21
2 *Kin.* 17. 33.

Nehem. 13. 24. Iesa. 7. 8: Zeph. 1. 5.

Jewes children) halfe the language of *Aſhdod*. Being (like *Ephraim*) a cake not turned, halfe baked. Swearing by the Lord, and by *Malchom*. Shifting their ſayles to every wind. Calculating for all meridians. Shifting (like Maskers) vizors, and ſcenes. Bridge-makers; reconcilers betweene God, and Dagon; betweene religions aſyſtaticall and inconſiſtent. Making up a linſy-wolſy mungrell Religion. Making uſe of all ſides to advance ends. Like *Metius Suffetius*, alwayes cleaving to the ſtronger ſide. Like the *Polypus*, aſſuming the colour of what ever-rocke, or ſand ſhe cleaves to. Like *Conſtantine* ſurnamed *Copronymus*, that would bee neither Jew, Chriſtian, nor Pagan, but a hodge-potch, a Babell, a Chaos of all. Like *Redwald* the King of the Eaſt Saxons, who had in his Chappell one Altar for Chriſt, and another for ſacrifice to devills. As *Auguſtine* confeſt of himſelfe. I told my mother (ſaith hee) that now I was no Manichee; but heare you? by your leave, nor a ſound Chriſtian neither.

Pontificii Scoria, & aquæ traditiones, & ſuperſtitiones. *Cyrill. Baſil. Hieron. & Cornelius a Lapide.*

Liv. Dec. 1. l. 1. Quædam colluvies omnium. Matri indicaſſem non me quidem iam eſſe manichæum. Sed nec catholicum Chriſtianum. *Aug.* confeſſ. l. 6. c. 1.

Application.

To Dehort you ſeriouſly from this humour; Let me mind you, That

Application. 1.

A man divided betweene ſeverall Religions can bee zealous in neither. As a river cut into many channels runnes ſhallow in all.

2.

Deut. 22. 10. *Rev.* 3. 15. 16.

God abhorres plowing with an Oxe and an Aſſe together. Hee preferres key-coldneſſe afore luke-warmeneſſe. As wee uſe to disburthen our ſtomacks of luke-warme meates, and drinks. If meates be hot, they contract the ſtomach by exſiccation; if cold, by pinching it; both which helpe concoction; but luke-warme meates dilate the ſtomach, and keepe it open, that it cannot diſgeſt them.

It is

It is juſt, that a Neuter ſhould be ſuſpected and hated on both ſides: ſuch have been execrable in all wel ordred Stares. *Solon* out-law'd theſe halvers. I am ſure, that he, who in Religion is on both ſides, is on no ſide. 3. ἀμφότερος, οὐδέτερος. *Plutar.*

Such (fourthly) will quickly apoſtatize from what they profeſſe. No marvell this City turnes harlot, when her wine is mixt with water. He that is ſurpriz'd with the dead Palſie on one ſide will ſoon be ſtrooken on the other. Theſe (like *Noahs* Dove) goe, and come; goe and come to the Arke of Religion; and at length goe, and never returne againe. 4.

This mixture is a ſad prognoſticke of approaching ruine of the guilty. 5.

Fame, and the eye, and our faith will not be playd with. Woe to him (ſaith *Salomon*) that goes two manner of wayes. They have defiled my name (ſaith God) and I have conſumed them in mine anger, becauſe they ſet their threſhold by my threſhold, and their poſt by my poſts; and the wall betweene me, and them. As if as this day, he ſhould ſay, there is Maſſe on one ſide the wall, and my Service on the other. Ile never diſgeſt this affront. *Anaſtaſius* the Emperour labouring to reconcile the Arrian, and the Orthodoxe, was ſlaine with lightning. King *Henry* the fourth of *France* complying with all ſides met a knife, firſt in his mouth, & after in his heart. To cloſe all with that of *Eliah*: If the Lord be God, follow him; and if *Baal*, then follow him. And with that of Saint *Paul* to *Agrippa*, *I would to God*, we were all of us, not almoſt, but altogether Chriſtians. Non patitur ludum fama, fides, oculus. *Eccle* 2. 13. *Ezek.* 43. 8. 1 *Kin.* 18. 21. *Act.* 26. 29.

I had now caſt anchor; but that this paper calls upon me to adde a word of charity, and mercy to my diſcourſe of judgement and juſtice, the argument of my

Isa. 101.1 Text, That my ſong (like *Davids*) may be of mercy, and judgement. It is not ſufficient to give others their owne, which is the proper worke of juſtice; unleſſe alſo we give ſomewhat of our owne to others; when charity ſues out a divorce betweene us, and a part of our goods. Judgement without mercy (ſaith Saint *Iames*) Iam. 2.13. to them that are all for juſtice, and ſhew no mercy. To the glory of God be it ſpoken; to the incouragement of others, and to the ſtopping of the mouthes of the Romaniſts, that are alwayes crying, we are all for faith, and nothing for workes. Behold a liſt of this Cities thir yeers works of charity. Not extorted from them, as the Papiſts are from them, by a Prieſts hovering over expiring carcaſſes, and threatning Purgatory, differing nothing from hell, but in duration.

The terror whereof on them that are ſo fond to credit it, will worke ſuch an impreſſion; that to avoyd it, they will disinherit all their children, and undoe all their family. The love of Chriſt (I hope) hath conſtrained you to ſuccour, harbour, and relieve his afflicted members. Then the paper was read.

All this is well; if you bee humble (for the eye of man, if you aime at that, is a baſiliske, that kils all good workes.) And if you be conſtant. Be not weary of well doing. Be ſtill like your ſelves. Never give cauſe to the world to expoſtulate, (as *Iſay* doth in my Text) How is this charitable City become mercileſſe? Charity did lodge in her, but now flinty-hearted, and cloſe-handed miſers. Remember that riches are call'd goods, not becauſe they make you good, but becauſe you may doe good with them. That God made thee rich, and thy brother poore to exercise his pa-

rience, and thy liberality. That Christ came to ſave your ſoules, and not your purſes. That we may be brought to that exigence our ſelves, that our brethren in *Ireland*, and others are now preſt with. That the wheele may turne, and we become ſuitors to thoſe, that are now our beads-men, and orators. That the poor are Gods treaſury, and Chriſts hand that receives our almes. That we lend but to God upon uſury, which we will doe to a Jew. That *Auguſtus* thought that day loſt, wherein he had not done ſome good. That when *Marke Anthony* was downe the wind, he proteſted, that he had nothing now left him, but what afore he had given away. That *Chryſoſtome* calls liberality, a kind of negotiation, a merchandize for our ſelves. And *Tertullian* ſtiles it, a moſt gainefull art. It is but ſowing of ſeed, which wee thinke not loſt, becauſe it is committed to the ground; we rather expect a rich crop, and returne.

Quod Iudæo dabis, Deo non dabis? Amici hodie diem perdidi. Hoc habeo quodcunque dedi. A s quæſtuoſiſſima. Tertu.

But yet (for a farewell) ſtill eying the Text, that ſpeaks of Righteouſneſſe, and judgement. Charity muſt flow out of juſtice. Be ſure you give your owne. You muſt not thinke to ſatisfie, for eating many men, by feeding one. To breake a mans limbes, and then ſend him to an Hoſpitall; to undoe many, and then to maintaine a few is but poore charity. *Selimus* the Turkiſh Emperour would not erect an Hoſpitall with that money which he tooke from the Perſian Merchants. God will not accept of almes out of an oppreſſors hand. Yee tell us (ſaith *Bernard*) how many you have fed, and cloathed, but not how many you have killd, and robbd. The poor (ſaith *Pliny*) are not to be fed like the whelps of wild beaſts with blood, and ſlaughter.

Non recipit Deus eleemoſynas de manu raptoris. Ber. in Cantic. Quos paviſtis dicitis, non quos necaſtis, quos operuiſtis, non quos expoliaſtis. Ber. de remed. pecc. Pauperes non ut ferarum catuli ſanguine, & cædibus nutriendi, Plin. Pan. ad Traian.

God hath ſhewne thee, O man, what is good

(ſaith the Prophet) to do juſtice, and love mercy. Firſt to doe juſtiee, then to love mercy. But juſtice firſt, and then as mercifull as you will.

Firſt repay, and then give.

Now the God of heaven make us a faithfull City, and keepe us from corporall, and ſpirituall adultery. Continue us juſt, and righteous. Preſerve our ſilver without droſſe; and our wine unmixed, &c.

ΔΟΧΑ ΘΕΩ.



K. England Parliament 6

A DECLARATION OF BOTH HOUSES OF PARLIAMENT,

In Answer

To His Majesties last Message,

Concerning the

MILITIA,

Published by Command.

May 5.

Printed for *Joseph Hunscott*.

1642.

A

DECLARATION

OF

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A DECLARATION OF Both Houses of PARLIAMENT.

THe Lords and Commons holding it neceſſary for the peace and ſafety of this Kingdom, to ſettle the *Militia* thereof, did for that purpoſe prepare an Ordinance of Parliament, and with all humility, did preſent the ſame to His Majeſty, for His Royall Aſſent; Who notwithſtanding the faithfull advice of His Parliament, and the ſeverall Reaſons offered by them of the neceſſity thereof, for the ſecuring of His Majeſties Perſon, and the peace and ſafety of His People, did refuſe to give His conſent; And thereupon they were neceſſitated in diſcharge of the Truſt repoſed in them, as the repreſentative Body of the Kingdom, to make an Ordinance by Authority of both Houſes, to ſettle the *Militia*: Warran-

ted thereunto, by the Fundamentall Laws of the Land.

His Majeſty taking notice thereof, did by ſeverall Meſſages invite them to ſettle the ſame by Act of Parliament, Affirming in His Meſſage ſent in Anſwer to the Petition of both Houſes, Preſented unto His Majeſty at *York*, *March* 26, That He alwayes thought it neceſſary the ſame ſhould be ſettled; And that he never denyed the thing, onely denyed the way; And for the matter of it, took exception, only to the Preface, as a thing not ſtanding with His Honour, to conſent to, and that Himſelf was excluded in the execution, and for a time unlimitted.

Whereupon, The Lords and Commons being deſirous to give His Majeſty all ſatisfaction that might be, even to the leaſt Title of form and circumſtance; And when His Majeſty was pleaſed to offer them a Bill ready drawn, did for no other cauſe, then to manifeſt their hearty affection, to comply with His Majeſties deſire, and obtain His Conſent, entertain the ſame: And in the mean time, no way declining their Ordinance, and to expreſſe their earneſt zeal, to correſpond with His Majeſties deſire (in all things that might conſiſt with the peace, and ſafety of the Kingdom, and the Truſt repoſed in them) did paſſe that Bill; and therein omitted the Preamble inſerted before the Ordinance,

limitted.

limitted the time to leſſe then two yeers, and confined the Authority of the Lievtenants, to theſe three particulars; Namely, Rebellion, Inſurrection, and forraign Invaſion, and returned the ſame to His Majeſty for His Royall Aſſent: But all theſe expreſſions of Affection, and Loyalty; All theſe deſires, and earneſt endeavours to comply with His Majeſty, hath (to their great grief and ſorrow) produced no better effect, then an abſolute denyall; even of that His Majeſty, by His former Meſſages as we conceive had promiſed; The advice of evill, and wicked Councells receiving more credit with Him, then that of His great Councell of Parliament, in a matter of ſo high Importance, That the ſafety of His Kingdom, and peace of His People, depends upon it: But now, what muſt be the Exceptions to this Bill? Not any ſure that was to the Ordinance, for a care was taken to give ſatisfaction in all thoſe particulars.

Then the Exception was, Becauſe that the diſpoſing, and execution thereof, was referred to both Houſes of Parliament, and His Majeſty excluded: And now, That by the Bill, the Power and execution is aſcertained, and reduced to particulars, and the Law of the Realm made the Rule thereof, His Majeſty will not truſt the Perſons; The Power is too great, too unlimitted to truſt them with; But what is that

Power? Is it any other, but in expreſſe terms to ſuppreſſe Rebellion, Inſurrection, and forraign Invaſion? And who are thoſe Perſons? Are they not ſuch as were nominated by the great Councell of the Kingdom, and aſſented to by His Majeſty? And is it too great a Power to truſt thoſe Perſons with the ſuppreſſion of Rebellion, Inſurrection, and forraign Invaſion? Surely, The moſt wicked of them that adviſed His Majeſty to this Anſwer, cannot ſuggeſt, but that it is neceſſary for the ſafety of His Majeſties Royall Perſon, and the peace of the Kingdom, ſuch a Power ſhould be put in ſome hands, And there is no pretence of exception to the Perſons. His Majeſty for the ſpace of above fifteen yeers together, thought not a Power farre exceeding this, to be too great to entruſt particular Perſons with, to whoſe will, the lives and liberties of His People, by Martiall Laws, were made ſubject; for ſuch was the Power given to Lord Lievtenants, and Deputy Lievtenants, in every Counties of this Kingdom; and that without the conſent of His People, or authority of Law.

But now in caſe of extream neceſſity, upon the advice of both Houſes of Parliament, for no longer ſpace then two yeers, a leſſer power, and that for the ſafety of King and People, is thought too great to truſt particular Perſons with, though named by both Houſes of Parliament,

ment, and approved of by His Majeſty Himſelf: And ſurely, If there be a neceſsity to ſettle the *Militia* (which His Majeſty was pleaſed to confeſſe) the Perſons cannot be entruſted with leſſe Power then this, to have it at all effectuall. And the Preſidents of former Ages, when there hapned a neceſsity to raiſe ſuch a Power, never ſtraitned that Power to a narrower compaſſe, Witneſſe the Commiſſions of *Array*, in ſeverall Kings raigns, and often iſſued out by the conſent, and authority of Parliament.

The Lords and Commons therefore entruſted with the ſafety of the Kingdom, and peace of the People (which they call God to witneſſe is their onely Aym) finding themſelves denyed theſe their ſo neceſſary and juſt demands, and that they can never be diſcharged before God or man, if they ſhould ſuffer the ſafety of the Kingdom, and peace of the People, to be expoſed to the malice of the malignant party at home, or the fury of enemies from abroad: And knowing no other way to encounter the imminent and approaching danger, but by putting the People into a fit poſture of defence, do reſolve to put their ſaid Ordinance in preſent execution, and do require all perſons in authority by vertue of the ſaid Ordinance, forthwith to put the ſame in execution; and all others to obey

obey it, according to the Fundamentall Laws of the Land in each Cases, as they tender the upholding of the true Protestant Religion, the safety of His Majesties Person, and His Royall Posterity, the peace of the Kingdom, and the being of this Common-wealth.

FINIS.



7

A LETTER SENT To His Majeſtie,

From the Lords Juſtices, and *Councell in* IRELAND, *April* 23. 1642.

Concerning His Majeſties Reſolution to go into *Ireland.*

LONDON:
Printed by ROBERT BARKER, Printer to the Kings moſt Excellent Majeſtie: And by the Aſſignes of JOHN BILL.
MDCXLII.

LETTER

SENT

To His Majestie,

From the Lords Iuliers, and

April 25. 1642.

Concerning His Majesties Reception
to go into Ireland

LONDON:
Printed by Iohn Bartlet, Printer
the Kings and Lords Majesties Printer
the Assignes of Iohn Bill.
MDCXLII.

23. *April.* 1642.

The Copie of a Letter sent to His Majestie, by the Lords Justices, and Councell in *Ireland.*

May it please Your most Excellent Majestie,

BY Your Majesties gracious Letters of the thirteenth of this Moneth, and a Copie of Your Majesties Message sent lately to Your Parliament in Your Kingdom of *England*, (both which came to the hands of us Your Justices, on the eighteenth of this Moneth) we observe that Your Majestie (out of a just sense of the great miseries and afflictions of Your distressed Subjects in this Your Kingdom of *Ireland*, occasioned by the inhumane cruelties of the Rebells here; And out of Your tender and gracious care of Your good Subjects on this side, hath firmely resolved (by the assistance of Almighty

God) with all poſſible ſpeed to make a Journey hither, in Your own Royall perſon, for the full and finall ſuppreſſing of this Rebellion.

Thoſe Letters and Meſſage we Your Majeſties Juſtices then immediately communicated with the Councell, as we alwayes do all matters of Importance concerning Your Majeſties Services; And cauſed the Copy ſent us of Your Meſſage to Your Parliament in England to be Printed here; ſo to make known here Your Majeſties gracious purpoſe, as You commanded us.

And we all joyntly do humbly beſeech your Majeſtie to give us leave to caſt our ſelves at your Majeſties feet, and (with the Duty and Loyalty of faithfull Subjects) moſt humbly and thankfully to acknowledge to Your Sacred Majeſtie, as well Your continued Grace and Goodneſſe, upon all occaſions expreſſed to this Your Kingdom, and all Your Subjects therein; and amongſt them, even thoſe wretched Rebels themſelves heretofore, when they ſtood in the condition of good Subjects, though they want the gratitude to be ſenſible of it, as particularly, this high addition of Your Majeſties gracious favour to us, in not ſparing the pains, or hazard even of Your own

Royall

Royall Perſon, for the ſuppreſſing of this hideous Rebellion, and puniſhment of theſe ungrateſull and treacherous Rebels, who are thus unnaturally riſen in Arms againſt Your Majeſtie, Expreſſed ſuch unparalleled hatred and deteſtation againſt Your Government and Nation, Spilt (unprovoked) the blood of ſo many thouſands of Your faithfull and innocent Subjects, Deſtroyed the Eſtates of all the Britiſh and Proteſtants in the Kingdom, And (which is above all) as appears by ſeverall examinations, and many other concurring Circumſtances here, notwithſtanding all their falſe and feigned Pretences to diſguiſe their wicked and traiterous purpoſes, aimed finally at no leſſe (which we tremble to write, and cannot think without horrour and aſtoniſhment at their Impiety) then even to deprive You of Your Royall Crown and Dignity, and to place over them ſome of themſelves, or ſome Forreign Prince, and ſo altogether to ſhake off the Engliſh Government.

Wherefore we cannot but rejoyce (even in the middeſt of our preſent Calamities) to hear Your Majeſties Princely purpoſe to take juſt vengeance on them, for vindicating your Ho-

nour, revenging the blood and deſtruction of ſo many of Your faithfull Subjects, and ſecuring the fu ure Safetie of Your Crowns and Kingdoms.

And as we do thus joyfully apprehend the happineſſe we are to enioy by thoſe your Majeſties Royall purpoſes, ſo we hold it agreeable with the duty of us Your loyall Subjects and faithfull Servants, whom You have advanced to the Honour to ſerve You as Councellours to You in this Your Kingdom, humbly to repreſent to Your Majeſtie upon this occaſion the preſent eſtate of Your affairs here, and the condition wherein this Kingdom ſtands, which we have done by our Letters now ſent to Maſter Secretarie *Nicholas*, to be made known to your Majeſty, that ſo your Majeſtie underſtanding them, may on that ſide provide for ſupplying our defects here, and rendering ſafety to Your own Royall Perſon againſt theſe bloody Rebels, as your Majeſtie in Your Excellent judgement ſhall think fit; whereby You may (to the comfort of Your good Subjects, and terrour of Your Enemies) appear in this Kingdom, in that Majeſtie which is ſutable to the Greatneſſe and Wiſdom of ſo

Mightie a King as God hath appointed You, whom we pray God to Bleſſe and Proſper with length of dayes, and a happie and bleſſed Government over this and all other Your Kingdoms and Dominions, to the Glory of God, the Honour of your Maieſtie, and the Joy and Comfort of all Your Subjects, and amongſt them of us,

From Your Majeſties Caſtle of *Dublin*, 23. April 1642.

Your Majeſties moſt loyall and moſt faithfull Subjects and Servants.

Subſcribed by

Sir William Parſons } Juſtices.
Sir Jo. Borlaſe }

E. of Ormond Oſſory. E. of Roſcomon.

Lord Ro. Digby. Lord Cha. Lambert.

Sir Th Rotherham. Sir Ad. Loftus. Sir Ja. Ware.

Sir Jo. Temple. Sir G. Wentworth.

Sir Fra. Willoughby. Sir Rob. Meredith.

FINIS.

Tuesday May 3. 1642. Numb. 3.

OCCVRRENCES

From

IRELAND

From the 2. of April, to the 22.

Being a Copy of a Letter from Dublin, by an Officer of the Regiment, commanded by Colonell Munke, Written to a private friend of his in London.

Relating all the severall passages of the English forces in those parts against the Rebels.

Also relieving of divers Castles, and the bringing in of the heads of the Lord *Dunboynes* brother, Colonell *Berne*, and Colonell *Butler*, with divers other matters of note.

LONDON,
Printed for *Henry Twyford*. 1642.

LONDON,
Printed for Henry Bynford. 1642.

Good and true Newes from *Ireland.*

VPon the ſecond of this month with 2500. foote and 4. or 500. horſe, wee marched from this Towne to relieve ſome Caſtles and Townes in the Queenes County, and the County of Kildare; in all our march we burned houſes and corne for three miles round us, we met with no enemy that did oppoſe us, but upon the ſecond daies march, quarter Mr. General *Legde*, and about 100. horſemen, (my ſelfe being there) riding before to take quarters, wee met with one *Suttons* Caſtle a Rebell, being a mile from the Maas, 60. of us went into the court, where we found 5. or 600. good poultry, we killed as many as ſerved our turnes, and tooke out of the ſtables three good horſes, and the people of the Caſtle never ſent ſhot amongſt us, though indeed they might have cut moſt of us off, conſidering how careleſſe we were of our ſelves in running after the poultry, but afterwards a troope of horſe going into the court, they ſhot the trumpeter dead, upon this 200. muſquetteers were drawne out and plaid before the Caſtle three houres, we loſt foure men, and tenne ſhot, at laſt wee were forc't to blow up the Caſtle (being tenne a clocke at

night) two men and one woman were ſaved, and the next morning hanged, the next day wee relieved the Engliſh in Athy, and made it a garriſon, we hanged the Major of the Towne, and divers others of good quality; the ſame day we relieved Captaine *Grymes* Caſtle, and left him ammunition and men, within two dayes wee marched to the Fort of Leaſt, where the poore people received us with joyfull teares, having beene much oppreſſed by the Rebells, and almoſt ſtarved within the Fort; the enemies are very ſtrong in thoſe parts, two daies after we came to the Fort, the Rebells had got upon a foard betweene Sir *Charles Coot* and the Fort, he having 200. horſe with him, burning the Country about, but my Lord of Ormond hearing of it, ſent my colours with 600. muſqueteers, and ſome few firelocks to cleare the Foard; we fought with the Rebells three or foure houres, wee had ſhot dead ſix men, and fourteene or fifteene ſhot; this time we kept the Rebells doing: Sir *Charles Coot* and his horſe was got ſeven miles higher by the river ſide, where it was foarable, and by this meanes was freed, otherwiſe had been loſt; when we had ſtrengthened the Fort of Leaſt with men, munition and money, wee were reſolved to march to Dublin, but the Rebells had ſent us word they would prevent us, having gathered together the ſtrength of three Counties at leaſt, to the number of 10000 men. Their purpoſe was to ſtoppe our paſſage upon a Foard, we had not that day marched three miles till we diſcovered many of their colours, they marched very faſt to meet us, we being at a halt, ſtayed till they came juſt againſt us, but there was a bogge betweene us, ſo that we could not meet

till

till we had marched foure miles, all this way our van and theirs marched in one breſt, onely ſome 600. of our men were commanded before to cleare our paſſage, and was got over the Foard before we came half an houre, when we came to the end of the bog the Rebells fact us, my Lord of Ormond preſently drew our men in battalia, and fronted the enemy with our ſmall number as there was occaſion; the Rebells all this while was very buſie preparing to fight, we had foure troopes of horſe on the right wing of our army, and foure of the left wing, my colours that day commanded our right wing diviſion, which indeed was againſt their battalia; being ready, we marched in the plaine field till we came leſſe then halfe muſquet ſhot of them before wee gave fire, our five field pieces were planted by a ditch ſide, within musket ſhot of the enemy: the enemy had all advantages the place could afford them, firſt, they had the winde, then the hill, and a ſtrong ditch of a mile long, that no breaſt worke could be better, wee could ſee nothing but the very tops of their heads, ſo ſoone as the field pieces were ſhot (though they did no execution) our men fell on like ſo many Captaines, cheering themſelves with ſhoutes, and powring millions of ſhots to the Rebells, all this while I dare ſay, we killed not tenne Rebells, by reaſon of their ſtrong worke, it was the goodneſſe of the Almighty who preſerved us this time all with life, unleſſe ſix men which dyed in place, though indeed they might eaſily killed abundance of us being within piſtoll ſhot of them, and in the open field, then the rogues runne, and upon the purſuit were killed neare 500. of them, they had a bog neare them, where

runne a maine, had we had one mile of good ground more, our horſe had got betweene them and the bog, and our musketiers in the reare, we had cut off every foote man of theirs, their horſe they rid into the bogs, and there ſtabled, then ſome fifteene of them got out, I got ſome twelve or fourteen pound in pillage, wee killed the Lord *Dunboynes* brother, Colonell *Berne*, and Colonell *Butler*, and brought their heads along, this being done, every one of us fell on our knees, and gave God thankes for a ſafe deliverance, and ſo wee marched.

Sir, I thanke you for my Letter, which I received the day after I came home: wee are going on munday to a very ſtrong Caſtle ſeaven miles from this Towne, where we expect very hot ſervice, the Rebels being ſtrong. I will write you the effect of it by the next Ordinary. The Lords Juſtices uſe us very unkindly, they will not give us neither ſeaven dayes, nor fourteen dayes, nor twenty eight dayes pay, but ſome ſmall impreſts, hardly enough to keep life and ſoule together. And for the private Souldiers, my Lord *Parſons* Ammunition Beefe hath almoſt killed halfe of them. In the Rebels Proclamation they ſpoke of great ſums they would give to any that ſhould bring in the Lord of *Ormonds* head, Sir *Charles Coot*, the Treaſurer, and divers others of the Councell: But when they ſpoke of the two Lords Juſtices, Lord *Parſons* and *Burlace*, they would not give two pence for theirs.

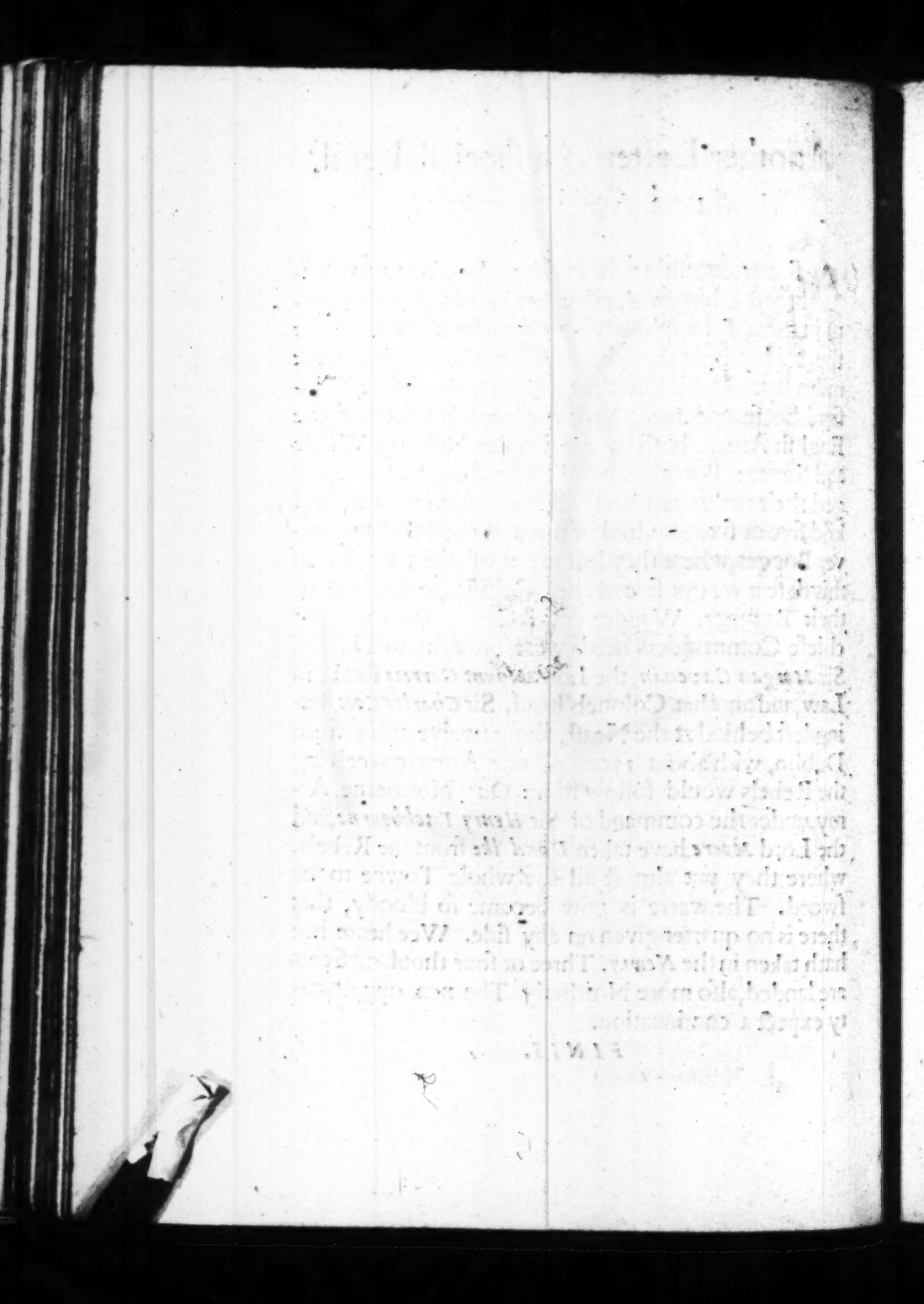
Dublin April 22. 1642.

With my ſervice to your ſelfe I reſt your aſſured ſervant to command. R.C.

Another Letter to a ſpeciall friend, dated April 22. 1642.

AT my comming to Dublin, the Army was abroad; but on Sunday laſt returned with victory in great Triumph, having given the Rebels battaile the Friday before; who met them ſome ſeventeene miles from Dublin, with at leaſt ten or twelve thouſand horſe and foot, having great advantage of the Engliſh Army, both by gaining the Hill, the Winde and Sunne: But after our Field peeces had diſcharged their rankes, our horſe brake in upon them, and kild five or ſixe hundred of them, the reſt fled away over Bogges, where they loſt many of their horſe. In this defeat we got five of their Colours, tooke ſome of their Baggage, Waggons and Carts, three of their chiefe Commanders heads were brought to Dublin, Sir *Morgan Cavenan*, the Lord *Mount Garrets* ſonne in Law, and another Colonels head, Sir *Charles Coot* being left behind at the Neaſt, about twelve miles from Dublin, with about 1500. of our Army conceiving the Rebels would follow him: Our Northerne Army, under the command of Sir *Henry Titchbourne*, and the Lord *Moore* have taken *Dundalke* from the Rebels, where they put almoſt all the whole Towne to the ſword. The warre is now become ſo bloody, that there is no quarter given on any ſide. Wee heare hee hath taken in the *Newry*. Three or four thouſand Scots are landed, alſo more Northerly. The next opportunity expect a continuation.

FINIS.



9

A NEVV DECLARATION

Of the laſt affairs in *Freland*, ſhewing the great overthrow given to the *Iriſh* Rebels.

Alſo in what eſtate that Kingdome now ſtands.

Read in the Houſe of Commons, and ordered forthwith to be printed.

Die Lunæ 2, *of* May, 1642.

It is ordered by the Houſe of Commons that this be forth-with printed.

H. Elſyinge. Cler. Parl. D. Com.

LONDON,
Printed by *A. N.* for *John Franck*, 1642.

A NEW
DECLARATION

Of the Lords and Commons
ing the great overthrow given to the

Also a Declaration from the King
ral Forces.

Read in the Parliament-House on
ted to be printed.

It is ordered by the Lords and Commons
this Declaration be printed.

H. Elsynge Cler. Parl. D. Com

LONDON,
Printed by A.M. for John Wright, 1642.

The Declaration of a great overthrow given to the Iriſh *Rebels.*

SAturday, the ſecond of *Aprill*, the Earle of *Ormond* Lievtenant Generall with three thouſand foot, and five hundred horſe, with five field-Pieces, marched from *Dublin*, and quartered that night at *Racoole*.

Sunday morning the third, after Prayers, the Army marched towards the *Naaſe*, burning ſeveral Villages of the Rebels in their march. Within a mile of the Quarter Captaine *Armeſtrong* (Quarter-Maſter Generall of the horſe,) brought word, that in a Caſtle (called *Tipper*, belonging to one *Sutton*, a Collonel (as they call them) amongſt the Rebels; where the ſaid *Armſtrong* intended to quarter a horſe troop, there were ſome Rebels: Whereupon the Lievtenant Generall, ſent thither Sir *George Wentworth's* horſe-troope then commanded by Captaine *Thomas Harman*, with direction to ſurround the Caſtle, and one of the Trumpetters approaching neerer to the Caſtle then he had direction, was ſlain by a ſhot from the Caſtle. The Lievtenant Generall upon notice thereof, ſent a party of foot under the command of Sir *Charles Coot*, who blew up the Caſtle, and therein a Popiſh Prieſt, uncle to the ſaid *Sutton*, and ſome others, ſo returned back to the Quarter.

Monday the fourth, the Army marched to *Kilcullin*, burning in their march, the Villages in the way which belonged to the Rebels, and quartered at *Kilcullin* that night.

Tueſday the fifth, the Army marched from thence to *Athy*, and in their way burnt the Caſtle, and Towne of *Kilruſh*, belonging to one *Fitz Gerald*, (a Collonell alſo amongſt the Rebels) and relieved ſome Engliſhmen which had been long priſoners with the Rebels, one of them being an aged man, and a Miniſter.

The Army came that night to *Athy*, before they got thither the Townſmen (not knowing they were ſo neer them) and fearing the approach of the Rebels (who had the day before aſſaulted the Town) burnt the moſt part of the houſes of the Town, leſt comming into the hands of the Rebels, they ſhould thereby be the better enabled to annoy the Caſtle.

Wedneſday the ſixth, the Army reſted at *Athy*, and the Lievtenant Generall ſent four troops of horſe to relieve the Caſtles of *Caterlagh*, and *Clongherenan*, *viz.* his Lordſhips troop commanded by Sir *Patrick Wymes*, Sir *George Wentworth's* troops commanded by Captain *Harman*, Captaine *Tho. Armſtrong's* troop commanded by himſelf, and part of Sir *Charles Coot*. When they came within ſight of the Town, the Rebels obſerving their approach ſet the Town on fire and fled. Whereupon Cap. *Harman* (beſt knowing that Countrey, and which way they would take) did with his horſe-troop purſue them, and killed 50 of them, the reſt eſcaping into a Bog, brought in good ſtore of cattle, and relieved the Caſtle, where there were 500 perſons, who were exceedingly diſtreſſed having beene a long time beſieged by the Rebels, the troops returned that night to their quarter, having relieved both the Caſtles.

The ſame day Sir *Charles Coot* was ſent forth with a party of horſe and foot, and relieved Cap. *George Greham's* Caſtle (called *Ballyſenon*) wherein there were 300 perſons. Caſtle *Rebon* was relieved the ſame day, by the

Lord

Lord Lievtenant's and Sir *Thomas Lucas's* troops, and a Caſtle neere it called *Bert*, taken in, and eight Rebels found in it who were immediatly hang'd.

Thurſday the ſeventh, the Lievtenant Generall marched from *Athy* to *Stradbally*, and left at *Athy* Collonell *Crauford* and his Regiment, and Sir *George Wentworth's* Horſ-troop for the Guard of the Town being a paſſage over the River of *Barrow*.

Friday the eighth, the Army marched from *Stradbally* towards his Majeſties Fort of *Maryburrough*; That day Sir *Thomas Lucas* (Commiſſary Generall of the horſe) accompanied with Sir *Charles Coot*, together with foure troops of horſe commanded by the Lord Lievtenant Lord *Liſle*, Sir *Tho. Lucas*, and Sir *Charles Coot* were ſent to relieve *Ballynekill* Caſtle, with ammunition. In their march thither there ſallied out of one of the *Dempſie's* Caſtles (called *Knockardnegurragh* 300 of the Rebels Captain *Treſwel* commanding the Lord *Liſles* troop charged them and kill'd 60 of them, and put the reſt to flight. In that ſervice there was a Gentleman of the Scottiſh Nation (called Maſter *Calvil*) ſhot in the arme. Some Armes were then taken from the Rebels, which were left with the Earle of *Londonderry's* Uncle, at *Ballynekil*; that night thoſe troops returned back to the Fort of *Maryburrough*.

Saturday the ninth; the whole Army reſted at the Fort of *Maryborrough*.

Eaſterday the tenth, Sir *Thomas Lucas* Commiſſary Generall of the horſe, accompanied with Sir *Charles Coot* together with ſix Horſe-troops, *viz.* The Lord Lievtenants, Sir *Thomas Lucas*, Sir *Charles Coot*, Sir *Richard Greenvile*, Captain *Armſtrong*, and Captain *Schout's* were ſent with ammunition to relieve the Caſtles of *Burros*, *Knoknemeaſe*, and *Burr*.

In

In which days march, paſsing the river of the *Noate*, the Rebels ſhot at our Troops, but ſome of the horſe beat them out of the woods, and killed ſome of them. Neere the Caſtle of *Florence Fitz Patrick*, there was a ſtone cauſway through a Bog, where but two horſes could march in front, where the Rebels had caſt up a ditch on each ſide of the Cauſway, and cut off ſome two yards in the length, at the entrance on the cauſway, ſo to hinder our mens paſſage; which when our men obſerved, although the Rebels ſtood in their view, ready to play upon them with their ſhot, yet our men remayning reſolute in the ſervice they went about, deſerted not that place, but alighted from horsback; and Sir *Charles Coot* in his owne perſon with thirty of the *Dragoons*, (then become Muſquetiers) did on foot charge the Rebels, ſo to force their paſſage, and did force it, being ſeconded therein by 30 of Sir *Tho. Lucas* horſe, the reſt of the horſe comming on ſoftly after. In that conflict, and execution done by the Horſe, hee that there commanded the Rebels in chiefe was ſlain, with forty of the Rebels. Captain *Armſtrong* was ſlightly ſhot. The paſſage being ſo gain'd, the troops marched to *Butros*, the Duke of *Buckingham's* Caſtle, and there relieved al the *Engliſh* being in number about 300, who had beene for a long time beſieg'd by the Rebels, and were almoſt ſtarved. From thence the troops marched forwards to the *Bur*, and in their way relieved the Caſtle of *Knocknemeaſe*, and got to *Bur* about three of the clock in the morning, and relieved the Caſtle, and foure or 500 *Engliſh* therein, who had endured a long ſiege by the Rebels.

Monday the eleventh, the troops in their return back marched through *O Dunn's* Country, and burnt all the Country untill they came to Caſtle *Cuff*, from thence

march-

marching to *Portnehinch* through Woods, and Bogs, the Rebels fell upon them, and Captaine *Turner* was ſhot in the fore-head (of which ſhot he is well recovered) ſome of the troopers were hurt, and divers of their horſes killed, and the paſſage of *Portnehinch*, was poſſeſſed by the Rebels, ſo that the troops were forc'd to ſwim the River of the *Barrow*. The Lievtenant Generall knowing that the troops were to return that way, and conſidering that it is a dangerous paſſage (he being himſelfe indiſpoſed by reaſon of ſickneſſe all Saturday and Sunday) ſent thither 500 foot commanded by Collonell *Monck*, and the Lord *Liſle's* horſ-troop commanded by Capt. *Treſwell*, who burnt all the Countrey, and kept the Rebels ſo buſie in fight, who had intrencht themſelves upon that paſſage, as gave our troops opportunity to paſſe ſafe over another paſſage, but were ſo ill guided in the night through the Bogs, that they were conſtrained to ſtay all that night in the Bogs untill morning, and in this hard journey there were loſt and made unſerviceable abbve 100 horſe, the horſmen having ſate 48 houres on horſ-back, before they came back to the fort at *Maryburrough*. Alſo the Lievtenant Generall, upon Eaſter-day, ſent his owne horſ-troope commanded by Sir *Patrick Wymes* to *Ballinekill*, to relieve the *Engliſh* that were there, who were in great diſtreſſe for want of victuals, where the troop quartered that night.

Monday morning the eleventh, Sir *Patrick* gave directions, that all the carts and horſes that could be found there, ſhould be made ready to bring in corn for the relief of the Caſtle, and with his troop brought in unto them 80 barrels of wheat and beere belonging to one *Dempſie* a notorious Rebell, which they tooke within Muſket ſhot of his Caſtle.

About

About five a clock in the afternoon there were 1000 of the Rebels, and two troops of horſe, that ſhewed themſelves upon a Hill (called *Ballyoskill*) within two Muskers ſhot, and did not advance. Sir *Patrick Wynes* burnt all the Villages belonging to *Dempſie*, and returned back that night with the troop to the Fort of *Maryburrough*.

That night the Lievtenant Generall received intelligence by Letters from Coll. *Crauford*, That the Rebels with about forty Colours were incamped on both ſides of the River of *Barrow*, and were there making up the bridge of *Magainy*, which had been in the beginning of the Rebellion broken by order from the State.

Tueſday the twelfth, the whole Army lay ſtill at the Fort of *Maryborrough*, to give reſt to the troops, the better to prepare and enable them for ſervice, ſeeing there was advertizement of the Rebels being incampt, ſo as might give them fight in their return.

Upon Wedneſday the 13, the Army marcht through to *Athy*, and burnt a great part of the Territory of *Clanmalcero*, a Countrey belonging to the Lord *Dempſie* in rebellion.

Thurſday the fourteenth, the Army continued at *Athy*, the Rebels quartering on both ſides the River at the Bridge of *Magainy*, within foure miles of *Athy*, with about 7000 foot, and 200 horſe amongſt whom were (as we underſtood by ſome priſoners taken in the fight) the Lord Viſcount *Mount Garret*, the Lord Viſcount *Iherin*, the Lord Baron of *Dunboyne*, the Baron of *Loghmoe*, and moſt of the principall rebels of the Counties of *Wicklo*, *Wexford*, *Caterlagh*, *Kildare*, *Kilkenny* and *Queen's County*, who drew up a part of their forces to a place called *Tanckardſtowne*, neer *Grange Mellon*, a Caſtle defended by Miſtris

Mistris *Burroughs*, and some Warders, which had beene long besig'd by the Rebels; where the Lievtenant Generals horse-troop commanded by Sir *Patrick Wymes*, and Captain *Armstrong's* troop were quartered. From which Castle in the morning by directions from the Lievtenant Generall Cornet *Butler*, and Cornet *Magragh*, were sent to discover the Rebels; but they observing that part of the troops were a forraging, sent over a troop of horse, each horseman carrying behind him a Musquetier, who crost the River thinking to cut off both the Cornets, which Sir *Patrick Wymes*, and Captain *Armstrong*, being upon the top of the Castle observing, did in prevention thereof get together so many of the horsmen as were in the quarter, and charg'd the Rebels then in skirmish with two Cornets, and forced them back over the River, kill'd one of their horsmen, hurt divers of the rest, kill'd all the foot, and some were drowned in swimming back again. In this service Sir *Patrick Wymes* had his horse kill'd under him, and two of the Lievtenant Generals troop were then shot.

The same same day in the afternoone the Lievtenant Generall accompanied with Sir *Charles Coot*, Sir *Thomas Lucas*, Colonel *Stanford*, Colonel *Moore*, and other Commanders; and divers Volunteers with 200 horse went to view the strength of the Rebels, and in what manner they lay. Upon his Lordships returne to *Ath*, he then immediately called a Councell of Warre; and having there imparted his observation concerning the Rebels, it was debated in Councell, what resolution was fittest to be taken. And considering that our horses were exceedingly harassed in their former long and troublesome marches for relief of the several places

formerly mentioned, that many of the Souldiers were sicke, that our victuals were well neere spent, that our store of munition was much exhausted in furnishing the severall places we had relieved, that we had not heard from *Dublin*, nor they from us since we marched thence, by reason that all the ways were shut up by the Rebels, that therefore we knew not but there might be cause for hastning thither, to prevent any inconvenience there, that we were much incumbred with the multitude of our carriages, in case of necessity for carrying the Munition sent for relief of the said severall Castles, and for carrying of our own provision of bread, left the want thereof might distresse us abroad where we were not sure to be sufficiently provided, and for carrying our sick men, and many poore unserviceable *English*, whom we brought away from the Castles relieved, that the forces of the Rebels lay upon great advantage, and might beat their plaine fight from us into a Bog, or wood, with which they very neere them, that they might easily break down the bridge of *Magainy*, formerly mentioned, which they had newly made up, and lay betweene both parts of their forces. It was therefore resolved in Councell that we would not goe to seek out an enemy, especially they being so numerous, and having those other advantages of us, but would rather bend our course towards *Dublin*, yet first if they hindred our march, we would not dishonour his Majesties army so, as to fly from those Rebels, but would endeavour (by the assistance of Almighty God) to force our passage in despight of them, with what hazard soever.

In pursuance of that resolution taken in the Councell of War, we marched from *Athy*, on Friday the fifteenth of this moneth by six of the clocke in the morning: Our

num-

numbers of able fighting men (by reason of those wee had disposed in several necessary, and ape Garrisons, and by reason of our sick men) not exceeding 2400 foot, and about 400 horse who upon the first setting forth were put into this Order of marching. First, Corner *Pollard* with 50 horse and 40 foot (as a Vant *Courrier*), and forlorn hope. In the next place the baggage belonging to the horse, then six troops of horse, led by Sir *Tho. Lucas* Commissary Generall of the Horse in two Divisions, then followed the baggage of the foot *Pioners*, and the ammunition waggons.

After it the Lieutenant Generall with a troop of Volunteers commanded by Cap. *Edmund Moscher* wherein were the Lord *Dillon* (eldest son to the Earle of *Roscommon*) the Lord *Brabazon* (eldest sonne to the Earle of *Meath*) Sir *Robert Farrar*, Colonell *John Barry*, Serjeant Major *John Ogle*, and divers other Gentlemen of good quality. After him followed foure Divisions of foot, Each consisting of about 300, then marched the Artillery and the Ammunition belonging to it. After them four other Divisions of foot, of 300 each. Then three troops of horse commanded by Sir *Richard Greenvile*, the Rear of the foot was commanded by Sir *Charles Coot*.

When wee had marched about a mile in this order, we discovered the Rebels on the right hand of Us, with all their strength of horse and foot, making all possible haste to overtake Us; or to prepossesse a passage neere to *Ballysonnan*, some five miles from *Athy*, which passage wee could not avoid, having resolved to quarter at *Connell*. Whereupon the Lieutenant Generall caused the Pioners to make ways into the inclosed grounds, that so the foot might march in the Flanck of the baggage, as well for the security of it, as to avoid the cumber there-

of, in caſe the light arm'd Rebels ſhould fall ſuddenly upon us, and commanded out Cornet *Magragh* with 50 horſe, and directions carefully to obſerve the Rebels march, and then he gave order to Sir *Thomas Lucas*, with all the horſe-troops that marched in the Van (except his Lordſhips own troop, and the Volunteers) and a party of Fire-locks to poſſeſſe the foreſaid paſſage, and to make it good till all the troopes ſhould come thither. Then his Lordſhip ſent out other Scouts to bring in continuall notice of the motions, and approach of the Rebels. By that time wee had marched about two miles further, the Scouts came in, and brought in intelligence, that the Rebels were on the otherſide of a Hill that had for a good while hindred our ſight of them, and that they made extraordinary haſte to overtake us, or to poſſeſſe themſelves of the paſſage before us. Hereupon the Lieytenant Generall haſtned on the baggage, and gave the Conductors order to make no ſtand, till it were gotten beyond that paſſage.

Preſently after this Order given, hee diſcovered divers of the Rebels Colours drawn up upon a Hill on the right hand, whereupon hee inſtantly made a ſtand with the firſt foure Diviſions of foot, drew them up in order to fight, and faced the Rebels within two Muskets ſhot of them, leaving room for the other troops of horſe and foot according to the ground, and the order he had deſigned to draw them up in, having formerly ſent for them upon the firſt notice of the Rebels being ſo neer us. In this order, and in expectation of the other troops wee ſtood awhile. The Rebels likewiſe in the meane time drawing up, and ordering their troops. At length Sir *Charles Coot*, Sir *Thomas Lucas*, and Sir *Richard Greenville* came with the troops under their commands (having

ving by their diligence, and circumſpection prevented the Meſſengers whom the Lievtenant Generall had providently, and with good judgment ſent for them) and were by his Lordſhip immediatly put into order deſcribed in the incloſed Card.

In which order wee advanced towards the Rebels till by the interpoſition of a hedge and hollow way, ſome of the Troops were forced to goe about, and then drew up again in the ſame order, on the otherſide of the Hedge, within almoſt Muſket ſhot of the Rebels: Then were ſent out parties of Fire-locks, and Muſquetiers to begin the fight. After they had given fire for a good ſpace upon the Rebels, and the Rebels upon them Sir *Thomas Lucas* with all the Troopes on the left wing, (*viz.*) his owne Troope Captaine *Armſtrong's* and the Earle of *Ormond's*, (which laſt was commanded by Sir *Patrick Wymes*) and were led by Sir *Thomas Lucas*, the other diviſion followed wherein were Sir *George Wentworths* commanded by Captain *Harman*, Sir *Charles Coot's*, by Lievtenant *Devalier*, and the Lord Lievtenant's by Captaine *Turner*, who commanded that Diviſion, marched up in order towards two bodies of the Rebels conſiſting of three thouſand, with a Troope of Horſe on each Wing of the Rebels Diviſions, they in the meane time giving fire in his face, and the other two bodies that were on their right Wing conſiſting of foure thouſand doing the like in his left Flancke, when hee was gotten within leſſe then Carbin ſhot of them, divers of our Horſe and Men, that were within being hurt he haſtened, and charged them upon a good round Trot, and in the end routed them, and forced them to betake themſelves to flight towards a Bog, they leaving behind them divers of their Colours

lours and Armes; Sir *Richard Grenvile* then with three Troopes (viz.) The Lord *Lisle's*, commanded by Captaine *Trefwell*, his owne Troope, and Captaine *Schut's* charged the left wing of the Rebels. Horse who were routed also, and betooke themselves to flight as the others had done. During all which time our Foote gallantly advancing, gave fire incessantly upon the Rebels, our Horse then followed the execution bravely.

And then also our foot still continued to give fire upon those routed men, which they did exceedingly well, untill by the mingling of our men with theirs, in the pursuit, it became necessary (for the preservation of our own men so mingled with the Rebels) to forbeare. And therefore the Lieutenant Generall commanded them to forbeare, which then (and not before) they did accordingly. In all that time the body of 4000. of the Rebels, which was the right wing of their Army stood fast and moved not. In which wing the Lord *Mostr. Garret*, and Collonel *Hugh Byrne*, and divers others of the principall Rebels were (as was told us by some Prisoners taken in the fight.) Against that body, the Lieutenant Generall, with his Troope of Volunteirs, and Sir *John Shirlock*, Lieutenant Collonel of the Lord *Lamberts* Regiment, with a division of 300. foot advanced, and sent out sixtie Musqueteirs, who gave fire upon the Rebels, and the Rebels on them, and on the Lieutenant Generall with the Volunteirs.

But in conclusion, that body which of all the Rebels had the confidence to stand longest, having seene all the residue of their Army routed, and the execution so sharply followed, they began to breake, but being by their Officers rallied againe, they gave fire againe on the Lieutenant Generall, and those 300. foot of ours, who returned

ned backe to the Rebels ſuch volleys of ſhot, as gave them little comfort to ſtand longer; but they choſe rather to betake themſelves to flight, yet diſguiſing it by a ſeeming Retreate, vntill they got to the top of a Hill neere them, and then they began to run with all ſpeed poſſible to ſave their lives, to a bogge not farre from thence, whither all the reſt of the Rebels formerly Routed had betaken themſelves, and where their Horſemen had run their Horſes into the Bogges, and there forſooke them, and betooke them to their heeles, and thither they were purſued moſt fiercely by our horſe and foot, who were ſo forward and fierce in following the execution, as the Lieutenant Generall had much difficulty to keepe them from following even into the Bogge, and no leſſe difficulty to get them to retreate, ſo earneſtly did they all deſire to have the killing of more of the Rebels; But in the end they were perſwaded to retreate. And then the Lieutenant Generall aſſembling the Army, commanded them to prayers. And his Lordſhip (as did alſo all the reſt) gave God publicke thankes for that Victory, which God in mercy had given us againſt thoſe Rebels, whoſe numbers did as farre exceed ours, as our men did theirs in judgement, vallour, and reſolution. In that Battell were ſlaine of the Rebels above 700. and amongſt them many Colonels and Captaines, and Men of qualitie, and about 20. of our men were ſlaine, and about 40. hurt, ſome of whom have died ſince.

Nor may it be omitted to doe the Lieutenant Generall, that right which is due to him in this important ſervice that he did in his owne perſon, order the Battell and manner of fight in all the parts of it, and did it with very great judgement, layd hold quickly, and ſeaſonably

on

on all opportunities of advantage that could be gained, and ſpared not reſolutely to expoſe his own perſon to hazard, equally with any other Commander.

Sir *Thomas Lucas* manifeſted great courage, and judicious Conduct, and the Officers led by him good Teſtimonies of alacrity, and undaunted reſolu As alſo did Sir *Charles Coote*, Collonel *Cranford*, Collo *Monck*, Lievtenant Collonel *Lofius*, Serjeant M *Warren*, Serjeant Major *Pagett*, Serjeant Major *Willo by*, that led on the Foot. And likewiſe Sir *Richard Gr ville*, that Commanded the right wing of the Hors the Officers under his command, and indeed all the O cers, and even the common Souldiers acquitted the ſelves exceedingly well and commendably.

Die Lunæ 2° Maij 1642.

It is Ordered by the Houſe of Commons, that this be forthwith printed.

H. Elſyng. Cler. Parl. D. Com.

A 10

DIALOGUE

BETWEENE

SACKE

AND

SIX.



Printed in the yeare 1641.

A DIALOGUE BETWEENE. SACKE and SIX.



SACK. Full fraught with Nectarian liquor, that wine of the Gods, such as *Iupiter* and my selfe drunke for our mornings draught; I am now come, Schismaticall Six, to blow thee up with the Powder-treason of Spanish Canary.

Six. Schismaticall Sixes; tis easily imagined Sir, what countryman you are, your tongue betrayes you expressing your selfe in the langauge of the hell, which I rather beleive because you come from the Divell of St. *Dunstons.*

Sack. Alasse poore *Iohn*, I am sorry to see thee thus distracted with penitentiall Beere, thy very Comportment argues thee to be water scared out of its wits.

Six. A mad couple well met, wee shall make two distracted associates ile warrant you.

Sack. And why, distracted associates? Am I your fellow syrrah, faith Ile make you know your distance, stand off, Sixes, and come not neere me by fourty pole, lest being discovered to be in your company I be branded with the Imputation of a madman for ever.

Six. Canary-bird, you whistle well I'th Spanish tongue, I woo'd you were well roasted in true English, as the old Proverbe goes,

Who

Who ſings a merrier a note,
Then he that is not worth a groate?

Sack. You take your ſelfe by the ſpicket, ſmale Beere, what need you have beene broacht ſoe ſoone, a cup of Canary would have done better for our mornings draught, I don't love to heare the divell corre & vice, you tax me of ſpeaking Spaniſh ſo wel, and you your ſelfe ſpeak nothing but Schlavonian, I take you to be ſome Tranſlatour, by your metamorphos'd countenance, are you nothing allyed to the inſpir'd Cobler who of late preach'd the ſix ſhilling ſermon.

Six. Truly, Sir, I have no reaſon to denie my profeſſion, and leſſe to be aſhamed of that holy man, who verily according to the fleſh was nothing allied to me, but wee were Couſen Germans according to the ſpirit, being both fellow-labourers together, and preaching in private Conventicles accordingly.

Sack. Tis well that at laſt you can tickle your ſermons there, is there ſuch vertue in ſmall beere? I faith I had little thought it! but ſeriouſly out of my wine let me aske thee one queſtion.

Six. I'le reſolve you as the ſpirit ſhall enable me.

Sack. Doe you conceive that you are bound in conſcience to preach the word?

Six. Yes verily, I am ſo, having the charge of ſo many ſoules.

Sack. Away you hypocriticall knave, take heed of marring new ſoules, and looke to the mending of your old ſhooes?

Six. You know not who you revile, you reproach him that ſent me, I would my ſtanding up were laſting, as my profeſſion is lawfull, were not *Andrew* and *Peter* Fiſhermen, *Mathew* a Publican, yet made Apoſtles and Teachers.

Sack. Tis true they were call'd to it, but now there is no neceſſity that the word of God ſhould be thum'd with the defiled fingers of a contemptible Cobler.

Six. But you know the ſcripture ſaith; It hath pleaſed God by the fooliſhneſſe of preaching to ſave many that believe.

Sack. Tis right, now I know the reaſon why there are ſo

many fooliſh preachers ſelected out of the Tribe of the Coblers, Weavers, Porters, Feltmakers, Chimnſwepers, & the like.

Six. Well, I perceive I have met with a ſcholar, I am afraid I have taken the wrong ſow by the eare, entring into the liſts of diſputation with ſwiniſh *Ariſtippus*, thouart puft up with Canary of ſelfe conceitednesſe, and ſuch kind of jeering hath diſtracted thee.

Sack. And thou art diſtracted without any learning at all.

Six. Well theſe are but words of courſe; to the purpoſe now, lets ſee whether you or I have the more followers, that one of us may carry the credit of it in concluſion.

Sack. Twas that I lookt for, and becauſe I take my ſelf to be the better man of the two, Ile make the firſt onſet: My beſt Proficients Ile place in the forefront of the reſt, what ſay you to the blith Biſhops, are not they inſpir'd with my canary? Could ever Canterbury have clim'd to that place of Eminency as to overlooke the whole Church of England, I and Kingdome too, and never regard himſelfe, had it not beene by my dexterity? From whence received he that power to ſtagger the ſtate, yea religion, and himſelfe at laſt, (being now fallen outright) but by Iriſdiction derived from the Canary Ilands? And how is't poſſible (I preethee) that *Wren* ſhould ſoare ſo high (that Arminian bird) and ſilenc't three ſcore in Norfolke, and Suffolke, and now be ſilenc'd himſelfe, but by the wings of my encouragement?

Six. Nor let the glory of this victory attend upon you only, but take a partner with you. Was it not I that laid the foundation of this greatneſſe in Canterbury at firſt? that gave him his breeding in Saint *Iohns* in Oxford? where being a poore Scholler, he was glad to ſip ſingle Six, excepting upon Feſtival daies, and now of late perceiving you had inflam'd him with wine, the incendiary of ambitious thoughts, have not I coold his courage with the water of affliction? And for *Wren*, ſo ſoone as I perceived the flame of his fiery zeal in perſecuting the Church, have not I now allayed it with the coolneſſe of my moderation,

and

and wetting thoſe wings that mounted ſo high, have not I with diſcretion confin'd him to his neſt?

Sack. But what thinke you of the reverend Iudges? had not I ſuch an operative power over one of them ſitting upon the bench, that made him fall from his Tribunall, and ſtagger from Weſtminſter hall to the Sherifes houſe in London?

Six. I alſo have ſome ſhare in his converſion; when a Student at the Innes of Court, was hee not well ſatisfied with the earthen pots of Sixes, which I out of my liberality afforded him, excepting the dayes of the Readers Feſtivals?

Sack. I thinke now you muſt yeeld; are you able to conteſt any longer? I have alſo the aſſiſtance of the religious Aldermen, here's my chiefe favourite (to ſpeake nothing of him that late broke) even *Abel* himſelfe, whom I appointed Lord Preſident of the Canary Iland, and chiefe Monopolizer of the Wines here in London, which wrought ſo powerfully in him to his repentance, that hee is contented to remaine under the Rod, which notwithſtanding a ſharpe puniſhment, yet he's the leſſe ſenſible of it in regard of the ſweetneſſe of my Canary.

Six. Troth ſir, I muſt be bold with you to chalenge a ſhare in him too. Was not he one of my Linſey woolſey Citizens? did not I make him ſerve an apprentiſh p to Maſter Sixes? and that time being expired, was he not glad (ſaving the Feaſts of the Companies, Shrievalty, and Maioralty) to weare the livery of Small Beere, till his comming to your wine Office?

Sack. I am almoſt out of breath, let's heare you make an Apology for your diſciples, as I have done for mine.

Six. I am prepared for the buſineſſe; by your favour, my Lord, thoſe of mine owne Tribe ſhall be preſent before you.

Sack. Draw the threed of your diſcourſe methodically.

Six. How did I inſpire that Cobler, who onely by clenſing his brain with my liquor, cleared his whiſtle ſo well he preacht a Sermon of an houre and a halfe, and that againſt knowledge?

Sack. The crowne of this Trophee belongs to me; was not

that learned Sermon preached in a Taverne hard by Covent garden, where the ſecret vertue of the wines influence of a ſudden ariſing into his braine, made all the briſtles of knowledge ſtand upright in him, that he queſtioned our Saviour himſelfe as not capable of humane learning.

Six. But I tell you of another miraculous paſſage effected by me alone. I know a Tailor (but he lives out of the Kings dominions) who (not for drinking onely, but even for dealing in ſmall Beere) was growne ſo zealous of a ſudden, that he could not in his conſcience ſuffer his childe, by his owne Miniſter, to bee ſigned with the ſigne of the Croſſe.

Sack. 'Twas I that did the feat, though the glory be attributed to another: I know the zealots of London make it an effect of penitentiall Beere, but if you'll beleeve my proteſtation, before *Bacchus* I was the man, watching my opportunity at a marriage, where he, amongſt others was invited; having incouraged him to drinke up a good ſhare of the Wine: Firſt, I meaſured his ſhallow braine with the yard-wand of my apprehenſion; next, (that I might leave him as little judgement as I found) with the ſheares of diſcretion I cut off the ſhreds of Vnderſtanding that remained in him, and then (knowing that that afternoone his childe was to be baptized, I prickt his conſcience with the needle of ſincerity, then verily and truly he would by no meanes have his child ſigned with the ſigne of the Croſſe.

Six. To relate ſomething more of my conqueſts, was it not the chaſte operation of my liquor that cauſed the Adamites now of late to aſſemble naked, and (as if it were in the time of innocency it ſelfe) male and female to boaſt and glory of their ſhame? Did not I by my infuſion ſo mortifie their carnall luſts, that (untill the Sermon was done, and the Candles purpoſely put out) there was no reſurrection of the fleſh?

Sack. Miſtake not your ſelfe, Sixes, ſet the ſaddle upon the right horſe, (removing it from the Aſſe) was it not the glowing heat of my ineſtimable Canary that did ſo fortifie their bodies

againſt

againſt cold, that they goe naked to this very day? And did not the admirable operation of my cordiall grape cauſe them to preach devoutly in thoſe pulpits they brought along with them? and ſo (as tis very comely) did encreaſe and multiply.

Six. Adde one thing more to the eternall renowne of Six, the enabling of ſix women to preach devoutly up and downe the City, by vertue of this heavenly potion, in regard their huſbands cannot ſufficiently preach to them at home.

Sack. If now adayes there be any faculty of preaching, tis becauſe they are inſpired by me. Six, thou art diſtracted with a phrenſie, yet thy diſeaſe is not ſo deſperate, but there's a cure, wherefore I'de advile you forthwith to take 6. pottells of the luſtieſt Canary, drinke it all with *diſcretion* morning and evening, and all the reſt of the day beſides with conſtancy, and in a ſhort time you ſhall finde theſe admirable effects: your ſhallow braines floting on the top of this Canary Iland ſhall be cleanſed from the ſliminеſſe of ignorance, waſhed from the froth of ſelf-conceit, and abſolutely cured of the Calinture of diſtraction.

Six. Tis ad admirable cure Sir! but methinkes Sixes ſhould doe the ſame in effect.

Sack. By the wine I drinke, I am almoſt deſtracted in the very mentioning of that white liverd Raſcall, away with it, tis Hereticall, fit for none but Calvinians, Anabaptiſts, and that fellow in his Sermon at St. Margrets would aime at nothing but elſe the pulling downe of Charing and Cheapſide Croſſes, his doctrine was ſutable to a cup of ſixes; If any one will follow the advice of *Ariſtippus*, let him drinke Sack.

Six. I care not if I pledge you a cup ſo it be with moderation.

Sack. I hope you will drinke according to the times; the times require no ſuch moderation I warrant you.

Six. But you tould me I ſhould drinke it Phyſically, Phyſick you know muſt be taken by degrees.

Sack. So: wel' drink by degrees, lets drink each of us a pottle now which is the poſitive, and you ſhall the ſooner come to the

ſuperlative

ſuparlative, or if you will have mee temporiſe a little, the Puritan being a Proteſtant fear'd out of his wits, is the Poſitive; The Browniſt being a deep dyed Puritan, is the Comparative; The Anabapriſt, which is a deep dyed Browniſt is the Suparlative Sciſmaticke of all.

Six. Sir while you were ſpeaking I d unke up my ſhire, and I find already a trembling and ſhaking of my joynts a ſwiftneſſe and volubility in my tongue, an Eirthquake in my Pericranium and a noyſe ſo loud as though the Cyclopes were forging thunder in my braine.

Sack. You ſee then the effect of it, it makes a tremling in the members of the Common-wealth, the very foundations of the Kingdome are ſhaken a ſwifneſſe in the tongues of ſilenc't Miniſters to preach Sciſmaticall doctrine, the diſtemperature of the head it ſelfe, and the murmur of the multitude, like the ringing of the Sea crying againſt conformity, and the Epiſcopacy it ſelfe, downe with it, &c.

Six. For Godſake, Sir, be ſilent, inſtead of curing my braine breake not my brainpan, let mee take a nap and refreſh my ſelfe that I may take ſome more of your phyſick another time.

Sack. With a condition you will put in ſecurity that your brains ſhall be forth coming to morrow morning.

Six. They are coming forth to night without any ſecurity at all; So ſhaking hands they departed.

FINIS

FINIS.

12

A LETTER OF THE EARLE OF CORKE, TO THE STATE AT DVBLIN; AND Sent over from thence by the Governour, to his LADY in *London*.

Wherein is shewed the barbarous cruelty the Rebels have lately used to twenty of the Lord *Barrimoores* men at *Coole*, killing and spoiling all the rest of the English there.

And how my Lord *Barrimoore* burned and spoiled their Countrey, and killed all the Rebels hee could light upon.

Also the taking of *Rochfords* Castle, killing the Captaine and foure hundred of the Rebels

Another defeat wherein two hundred and forty of the Rebels were killed, with little losse to the English: Likewise the taking of *Barnehely* Castle, wherein were found a thousand barrels of Wheat, with other provision and Victuals.

LONDON,
Printed for *Edward Blackmore*, May the ninth, 1642.

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OF THE

EARLE OF CORKE

TO THE

STATE AT DVBLIN

AND

Sent over from thence by the Governour,

to his L. A[illegible] in London.

Wherein is shewed the barbarous cruelty the Rebels have lately vsed to twenty of the Lord Barrimores men at Cork, killing and spoiling all the rest of the English there.

And how my Lord Barrimore burned and spoiled their Country, and killed all the Rebels he could light upon.

Also the taking of Rochfort Castle, killing the Captaine and foure hundred of the Rebels.

Another defeat wherein two hundred and forty of the Rebels were killed, with little losse to the English: Likewise the taking of Burwhel Castle wherein were found a chest and barrell of Wine, with other provision and Victuals.

LONDON

Printed for Edward Blackmore, May the tenth, 1642.

A Letter of the Earle of *Corke*, to the State at *Dublin*, and sent over from thence by the Governour, to his LADY in *London*.



THe Earle of *Barrimoore* making a visit here to mee to see his Lady and Children, had ten of his horse and ten of his foot, all proper men and English, surprised in the night time at *Cooke* by the *Condons*; Who set Mr. *Bayards* house afire wherein they were, which they defended and killed seventy of the Rebels, till the house began to fall down about their eares; The Rebels seeing their resolution, offered them quarter, which they accepted, upon promise to depart with their horses and Armes: But the English Souldiers no sooner came forth, but they contrary to their promise, disarmed and stripped them: the Rebels being three hundred in number, of which the principall Leaders were *Richard* and *John Condon*, two Sons of *David Condon*, who is now in custody in *Dublin*. I pray therefore move the Lords Justices, that he may be committed to the Castle, for those two wicked bloody sons of his & their Followers;

lowers; after they had disarmed and stripped the Souldiers, and possessed themselves of their Armes and their owne horses; they most savagely hacked and hewed them in peeces, cutting out their tongues and their privie members, and killed and spoyled all the rest of the English in that my Towne; neither age nor sex, exempted any; For they killed old women, blind men, and such women as were with child, and ripped the children out of their bellies and left them lying dead together. The newes whereof being brought to the Earle of *Barrimore*, he presently posted home, and with his Forces burned and spoyled their whole Country, killing all hee could light upon; giving them no other quarter than the *Condons* gave his men at *Cork*.

Sir *Robert Trevers* his Castles of *Rochfords* Towne neere *Corke*, was the rendevouz of the Lord of *Muskery*, and for all the prime Gentlemen that were Rebels in the Westerne parts, which they termed the Catholike Camp, and fortified it by the directions of old Colonell *Garret Barry*, who with the Lord of *Muskery* was a little before retyred to *Kinsale*, which unhappy Town is revolted and given up unto them. So as we have no Towne in *Munster*, holds good for the Crown, but *Cork*, this Towne *Youghall*, and *Bandonbridge*: For *Limrick* hath taken off the Wards of the Castle, imprisoned them, and M. *Courtney* Constable of the Castle; This City entertaines all Rebels that come to them, and therefore it is easie to be judged what their inclinations are.

The eleventh of this Month, *Muskery* employed a strong party of men to take the prey that was under the walls of *Cork*, whereof they being possessed, and the Lord President being sick within the walls; the Lord of *Inisquine*, and Sir *Charles Vavisor*, the one with the horse, and the other with

with the foot,sallyed out,but the nimble foot kerne got such a start of them,as our foot were not able to overtake them; whereupon the horse galloped after them, and entertained them in fight till our foot recovered up, who with great courage set upon them, recovered the prey, and killed so many of them as they could serve upon,for the bog that was neere them; With which good successe they being fleshed, they resolved in their return to attempt their best upon the Fortification and Castle of *Rochfords* Town; Whereunto they gave a great and fierce assault, and Captaine *Seegeve*, Master *Finnis* Brother having chiefe command there, made a strong defence, so long as his Powder lasted, (for thanks be to God, with that commodity they are sparingly furnished) which is a great part of our happinesse: But in in the end our mens courage overcame all opposion; So as they entred and gave them *Condons* quarter at *Coole*,for they killed their Captain,and all the rest that were in it, being about foure hundred, except three Pipers, whom they caused to play before their Captaines head, which they brought upon a Pole to *Cork*, and there they were put out of tune and their musick ended, for they were all hanged up; They found in the Castle very good booty and provision, and amongst the rest, choice Armor of the Lord of *Muskerries*, *M.Carty Teaghe*, and *Swallivant*, and all the choyce of them are retired into their severall Countries, expecting to bee supplied with Powder by some shipping to come into the West, and have left the Lord *Roech* in great discontent and distresse to shelter himselfe, in an open Champion Countrey, where I hope we shall give him work enough. If we had more men and money, of which two principall materials we are very defective, and are likely to be till God sends my sonne *Dungarvan* backe, who was employed

ployed by the Parliament to the King at *York*, which will retard his return with such ayde as hinders many of our attempts.

The day following, this defeat given to the Lord *Mosk*, my Castle of *Rathgoggan*, wherein Sir *Pierce Smith* Father-in-law, M. *Robert Mead* is my Constable, and where in I keep a strong Ward, being besieged and distressed for want of fuell only, was relieved by Captain *William Jepson*, and Lieutenant *Denning*, and their Forces, which being done, they burned and preyed the Countrey: and in their return, Sir *Edward Fitz-Harris* Baronet, with some five hundred of the Lord *Roaches* tacter demilians, intended to intercept them and their prey, but they politikely drew them from their strength, till they got them into plaine ground where their horses might charge them, which they did so furiously, as they killed their Captaine, tooke the Lieutenant with the Ensigne and his Colours, and killed above two hundred and fourtie of them, and so returned without any great losse. *Goggans* Castle of *Barnlely* which stands upon the Sea in the Barrony of *Kerry-shery*, was the Magazine of store for the Rebels in that Barrony. On Friday last, Sir *Charles Vavisor* boated from *Cork* two Pieces of Ordnance with a party of Musketiers, and sailed thither, and landed one of his Pieces of Ordnance; The Lord *Lisequine* with his horse went by land and met him there: And upon discharging of the first Piece, the Ward desired quarter, which was given them to depart with their swords and skeins only. The Castle being surrendred, they found in it above one thousand Barrels of wheat with other provision and victuals, wherein they placed a Ward of fourty men, and returned to *Corke* unfought withall.

Thus you see how God in his mercy after the severe

punishment

punishment hee hath laid upon us for our sins, turnes his favourable countenance upon us, and goes out with our Armies, which I hope his grace and power will strengthen and defend with like good successe; If we might be supplied with more men and money hither before they receive more Powder and Munition. When the Lord of *Muskery* and Chiefetaines in *Carbury*, and the rest after their losse had separated themselves, as M. *Carts Teagues* people were marching neere *Bandon* Bridge; my Sonne *Kinalmeck* with his Forces of horse and foot, sallied out of the Town and set upon them, and as I heare had a very good day, but the certainty therof is not yet come unto me, for the wayes are so blockt up with numerous Rebels, that I have not since heard from him, but what I have by flying reports, which I dare not certifie without better assurance, although God be prayed in all his attemps hitherto he hath had good successe. My Sonne *Broghill* hath drawn out all the Musketiers that can be spared out of my Wards of the severall Castles which I keep in these parts, *Macellys Gounge* Castle, *Mogelly Ballyhal* Castle, *Rathcoole* and *Liscarr*, with two Companies, which hee takes with him from *Liscarr*, and Captaine and two troops of horse with two Companies, that I meane to send over this night by boat from hence to meet him about *Youghall*, both a design to morrow before day (God blesse him,) to secure all the Country to *Dungarvan* and *Lismore*, and to try his best upon Sir *Nicholas Walsh*, Captain *Power*, Captaine *Power* of *Kilcolman* and the rest, that with their Banners displayed daily, affront us in the sight of this Town, the good successe I hope shortly to relate to the Lords Justices and Counsell,

Signed, Cork.

From *Youghall* the 20 of *April*, *Ramsly* writ this later part.

My Lord *Broghils* troop and my Lord *Dungarvens* with some foot from *Lisswore*, and *Capoquin*, and Captain *Thornton* out of this Town; with a hundred and fifty foot went over the water, and have burned *Antony Russels* house and all the houses for the most part there abouts, and have killed three hundred of the Rebels already, and still are in pursuite of them, and have pillaged all the Countrey.

Die Martis 3 Maii 1642.

ORdered by the Lords and Commons in Parliament Assembled; That the Persons invested with the ordering of the Militia *of the City of* London, *shall have power to draw the Trained Bands of the City into such usual and convenient places within three miles of the said City, as to them from time to time shall seeme fit, for the training and exercising of the Souldiers, and that the said Souldiers upon Summons shall from time to time appeare and not depart from their Colours without the consent of their Officers, as they will answer their contempt to the Parliament.*

Joh. Browne Cler. Parliam.

Five Strange and wonderfull Prophesies and Predictions of severall men foretold long since: All which are likely to come to passe in these our distracted times.

Viz.

1 Ignatius *his prophesies and strange predictions of these times.*
2 *Some of Scottish Merlins prophesies.*
3 *Old* Otwell Bins *his prophesies.*
4 *Master* Brightman *his predictions.*
5 *Mother* Shiptons *prophesies more fuller and larger than ever before was printed.*

Ignatius Loyola his Prophesies.

WHen first and latter meet in dayes and name,
Some shall the Church and State contemn and blame:
There shall be then a Church within the Moone,
From which most Lunarick aspects shall come;
For as she shewes a changing various face,
So strange new changes shall the Church disgrace.
Down then shall fall the Bishops Constellation,
And all the people shall love innovation.
Then women shall be all allow'd to teach,
And in the Moone-Church shall in Pulpits preach;
Most strange Eclipses every where abound,
While darkenesse strives the light still to confound:
Her motions shall be turned in her sphere,
With apparitions shining every where,
In Germany, in Holland, Amsterdam,
In Scotland and all countries you can name,

From *Youghall* the 20 of *April*, *Read* with this later part.

My Lord *Broghils* troop and my Lord *Dungarvens* some foot from *Lismore*, and *Capoquin*, and Captain *Th* out of this Town; with a hundred and fifty foot went the water, and have burned *Antony Russels* house and the houses for the most part there abouts, and have three hundred of the Rebels already, and still are in pu of them, and have pillaged all the Country.

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WHen first and latter meet in dayes and name,
Some shall the Church and State contemne and blame:
There shall be then a Church within the Moone,
From which most Lunarick aspects shall come;
For as she shewes a changing various face,
So strange new changes shall the Church disgrace.
Downe then shall fall the Bishops Constellation,
And all the people shall love innovation.
Then women shall be all allow'd to teach,
And in the Moone-Church shall in Pulpits preach;
Most strange Eeclipses every where abound,
While darknesse strives the light still to confound:
Her motions shall be turned in her sphere,
With apparitions shining every where,
In Germany, in Holland, Amsterdam,
In Scotland and all countries you can name,

This Moone-Church with a full cleere face shall shine,
And every Nation shall think it divine,
Then to make many Popes it shall be fit
To rule the Church with wisdome and with wit:
And that which was call'd the Church Catholike,
Shall be transformed to the Church Lunatick;
Erroneous and popular opinions. Then all the wandring Planets you shall see,
Will in a strange and hot combustion bee;
Venus must yeeld a while, and *Mars* shall raigne,
And many men in battail shall be slaine;
Strange orders and strange factions shall be seene
In the Moone-Church, the like hath never beene:
Then Schismes and Sects shall with the truth contend,
When this you see, the world is neere an end.

Scottish Merlin *his Prophesies of Old England.*

WHen Englands Rose is gather'd and hence gone
There shall succeed a second *Salomon*;
The preaching of the Gospell should have free passage. Then Manna downe from Heaven a while shall raine,
And being full they shall this food disdaine:
The Serpent then shall shew his power and might,
And men shall dazled be with too much light:
The Kingdome then on waves of surging seas
Matters carried in a contrarie manner. Shall sit, and be call'd the *Antipodes*:
False Prophets shall sow fancies for good seeds,
Ignorant Preachers. And men be pleased then with *Pans* rude reeds:
Apollo shall become a Shepherd Swaine,
Schollers grow contemptible. And on the mountaines keep his flocks againe,
And men shall wade in bloud up to their chins,
And all this come upon them for their sins.
Minerva then shall on the Muses frowne,
And the Blue Bonnet put the Myter downe:
Time shall grow sick with a hot burning feaver,
Dogged and dissenting time. And the Dog dayes shall last whole yeares together:
The Round-heads Cuckow-like exclaiming against the Crosse. A Cuckow then on Cheap-side Crosse shall sit,
And nodding with his head, cry *Downe with it:*
Brownists. From an old tree a voyce shall then be heard,
While Asses bray therein with a long beard,

Then

Then the Greeke fire put to the fire in Welch,
Shall make true Protestants against them belch,
When this strange Metamorphose you see,
Let Papists then beware of the Greeke P.
The world shall be with child with too much wit,
And women Mid-wives shall deliver it.
When mens heads are as round as any ball,
The world shall then unto dissention fall:
Then sons of earth and croaking frogs shall make
A strange religious noyse in pond and lake:
Then cork shall float, and Gentry downe shall sink,
And paper then much store of bloud shall drink:
Then Commons shall grow proud, but very bare,
And to be then enclos'd shall take great care,
While each one would a *Phaeton* become,
To rule the glorious charriot of the Sun.
Then Boyes along the street, as they do walk,
Shall like young *Machivels* both prate and talk:
When this you see, then be therewith content,
There's like to be then a strange government.
The Hammer and the Spade shall think that they
Could without King or Kesar the Land sway.
The Commons shall grow wild, and sometimes vex
At the integrous goodnesse of R X:
When this and other things before recited
Do happen, England shall be much affrighted:
Then shall the people Clergy-men despise.
And seek to pluck out Englands two faire Eyes.
There shall be Locusts, and of flyes great swarmes,
And wings shall better be than legs and armes:
Strange Comets shall within this Land appeare,
With thunder that shall fright the eye and eare:
Luke-warmnesse there shall be in great and small,
The Gospell tossed like a Tennis ball:
There shall be mourning then in stead of mirth,
A Mouse shall be an Elephants great birth:
The Shepherds then their cotes shall hardly keep,
Because they once did starve and fleece their sheep.
And then a star of *Mars* sphere shall come,
That by an axe shall fall, and be undone:

Hell to fire, and Taine fire in Welch, make Puritans.

Women Preachers.

Ignorant discourses of Religion.

Vnworthinesse shall be advanced.

Relations of war in pamphlets.

Defended.

Popularitie.

Young Statists.

Oxford and Cambridge.

Greedy Patentees.

Running away as Finch did.

Furious and fearfull teeth.

Many things in agitation.

Ministers accused.

The Earle of Strafford.

Then Irish Rebels shall on Bog and Heath
Be conquer'd, and be forc'd to taste of death:
The Protestant Church. Then shall the Moone againe recover light,
When that these Rebels are all put to flight:
Then shal the Whoore of Rome weare poore apparrel,
And pawne her Myter to maintaine her quarrell.
The King and the Parliament. When the small Birds and Eagle joyne in one,
They quickly shall subdue the Whoore of Rome:
But yet a while there shall be hot fierce warres,
And Schismaticks shall run in frantick fits,
Vntill their nec'ks grow longer, that they may
Grow wise and modest 'gainst another day;
Factious spirits shall not disturb the peace. Then Crowes and Rooks shall never vex the Dove,
The Church shall be united in true love,
The Lyon with the Lamb shall then lye downe,
And England be a Land of much renowne.
Vnitie in Religion. Then all your Sectaries which did abound,
Shall in the sheafe of unity be found.
1649. or 1650. Before that nine be set before twice twenty,
In England there shall be much peace and plenty.
Charles our most gracious King. And he that beareth the great Worthies name,
Shall be the tenth great Worthy by his fame.

O England, now behold and see
The strange sayings of a Prophesie,
Foretold some forty yeares agone,
Whose words and truth shall here be showne.

Master Brightmans *Prophesies.*

Master Brightman makes Laodicea the counterpane of England, terming it lukewarme.
And as for reformation next specified, he names the Church of England a Hotch-potch of corruptions not so cold to be all

WHen Englands Church growes Englands shame,
Full of lukewarmnesse, glory vaine,
The worth in words, and out ward forme,
And with contrary factions torne;
When Romish Rites by reformation,
Shall be expell'd out of this Nation.
Lord Beggar-Bishops then shall come
To ruine, and be overthrowne.
The Prickt shall be wilde to such wight,
Their downfall read with much delight;

For

For God will not them guiltlesse hold,
That neither have been hot nor cold.
The Scotch Church shall be in condition
A virgin free from superstition,
They shall be joyn'd in Covenant,
Gainst which the world shall boast and vaunt:
But Englands Church must scale the sconce,
Vntill she throughly herself reforme,
Such hurly burly and such stir,
No forme of Church shall remaine in her:
But reformation must take breach,
From the raigne of Queene *Elizabeth*.

Romish, how farre in admiring and reforming, &c.

The two first Churches typified by Philadelphia, be faith shall be a virgin Church, chaste, and not so defiled with Romish superstitions as others.

The Prophesie of old Otwell Binns, kept by M. Smith Vicar of Hudderfield 40 yeares.

THen *Iames* shall seeke a second crowne,
In pulling Pope and Papists downe,
But *Iames* shall vanish from this face
At halfe *Elizabeths* royall race.
Then using forraine policies,
Grudgings and discontents arise,
Yet shall they assemble one the sonne
Of Parliament, for a proofe quoth one,
But strange opinions there shall flow,
Dissentions that too high shall grow,
And Lodicea's, Englands Church,
Of grace and beautie some shall lurch,
And Smiths of policie shall invent,
To cast molds of new government,
While vulgar Birds of weakest wing
Grow stout against their Eagle King,
Whose just integrous heart shall prove
The Adamant of Subjects love:
Then Pride shall some in prison locke,
And lop a head off on a blocke:
By honest power they shall all bring downe,
An Aspirer that assum'd a Crowne:
That he whose power did *Iames* contemne
Might find a grave, no Diadem.

The saying of old Otwell Binns of Pridsborow, and delivered to him by Poulton a Seminary, which Prophesie Mr. Smith Vicar of Huddersfield in Yorkshire kept forty yeares, begins to shew how King Iames should weare the Crowne of England, and reigne but halfe the time that Queene Elizabeth did.

Then it is shewed how the pride of the Bishops should lock same in prison. And should also lop a head off, as the Earle of Strafford.

And now since Religion hath been turned into a Comedy, the Cobler, Tellmaker, Brewer, Clerke and women have acted their parts therein, and like fooles beene only taught at while the Muses have been sorrie to see, that Stultorum omnia sunt plena, *that the high study of Divinity should be mouth'd out of Tubs, and be made the subject of foolish arrogancie.*

Some Comick Scenes shall then be acted
By vulgar Players much distracted;
The Gospell from a tub or tun
Shall broached by Mechanicks run,
Petticoats shall in Pulpits preach,
And women be allow'd to teach;
And in those gloomy dogged dayes
They shall teare off the Muses Bayes.
Thus strife and furie shall ene reale,
And Round-heads shall disturb the peace
Of Religion, while they in tosse
In blankets, and pull downe the Crosse.
The Brownists shall no old prayers brooke,
Sermons shall drowne the Service-booke:
Then all men in those times shall see
Great troubles and calamitie:
Then on the Irish bogs and heath,
Many a man shall taste of death.
The Souldiers wages shall increase,
Till wars at last in conquest cease;
To such as are good Land-lords knowne,
In hostile times some love is showne:
But for all such as have great store,
Th'are in lesse safetie than the poore:
Then twentie pounds of coyne in hand,
Is worth so much of yearely land.
From Ireland then there shall come one,
Must lose his head upon a stone:
But when England doth swim in floods
Of plentie, and growes proud of goods,
Then from their sleep they shall be waked,
To know themselves both blind and naked;
Christs Church must know some miserie,
There shall be a dolefull tragedie:
The Lord abroad his sword will send,
Vnlesse they warning take t'amend;
Yet Germany, France, and Britanny,
This last act of your tragedy,
Good dayes will follow, bad ones cease,
There shall be plentie and great peace:

The whore of Romes nose shall be slit,
And of her proud attire be stript:
In the meane time Bishops shall be
Throwne downe from all their dignitie;
Their Hierarchy and their traine
Shall ne're recover strength againe:
Nor is Romes Citie only Rome,
But all the Popes Dominion:
So that Rome feeles herselfe annoyd,
While she in Ireland is destroy'd.
In fortie one by computation,
The Pope shall fall by Reformation:
A Clergy-man shall then suffice
His pride with one poore Benefice;
Then Cambridge and the Oxonian
Shall be scorn'd by the Rotundian,
And some that cannot say nor sing,
Shall drink muchat a troubled spring,
And Coblers then shall leave their last,
In Sermons up their gall to cast:
Magpies and Parrats then shall prate,
Both of the Eagle and the State,
Vntill they bring things in conclusion,
To much disorder and confusion.
Rebels and men most seditious
Shall make the times prove pernitious,
Rich men shall do things unbefitting,
An upright Iudge be scarce found sitting:
Vpstart honour shall seeme dreames,
And Bishops Seas prove little streames;
While many feather'd Fowle shall flie
Beyond the seas for jeopardie;
Rumours shall be of wars and Armes,
And there shall be of Sects great swarmes:
A sort of mad rude common people
Shall pull the croffe from everie steeple.
The King while they doe thus presume,
Vnto this Realme the right shall doome,
He shall this Kingdome wisely guide,
And other Kingdomes more beside:

Where you find these words, there shall be a direfull Tragedy; Master Brightman saith, that after it is past, there will ensue abundance of peace, and that before 1650 the Iewes shall bee called, Rome demolished, and the Pope quite vanquished & overcome; and that it shall be in destroying as the year 1686 in some of his Dominions. Hee concludes that our King should be the tenth Worthy, and that the Moone, which is the Church, should flourish in his raigne, which God grant that it may, to Gods glorie, the honour of the King, and the prosperitie of the Kingdom of England.

Then

Then Peeres and Commons shall elect,
Whose Lawes shall ever take effect;
No man shall Lawyers counsell crave,
For men their right at home shall have;
And Officers each Towne within,
Shall right their wrongs and punish sin:
Worthies be nine, and reckon we,
And this the tenth and last shall be;
The Moone o'ercrown'd full sixtie yeare,
Shall then get light and shine full cleare;
While England then for joy shall sing,
And bless the reigne of their good King.

Mother *Shiptons* Prophesie, more ample and fuller than ever before printed.

WHen stern wars shall in England (raigne,
The plough shal cease, & Citizens
By theeves be eas't, least shall be lost (gain.
And worst for them that have the most.
The shall not know of war ere night,
Yet at the morning it shall affright:
And full three yeares this war shall last,
Before that it be done and past.
And when all the world is as lost,
It shall be then called Christs crost;
And where King Richard made his fray,
There shall war for halfe a crowne a day:
To warfare they'll say for your King,
But stir not upon paine of hanging:
For he that goes forth to complaine,
Shall never more returne againe:
Then Ravens on the Crosse shall sit,
And Nobles and Commons bloud think fit
To drink then London woe is me,
For ever shall destroyed be:
Then York shall be besieg'd, and they
Shall keep them out till the third day,
After that they will let them in,
And to hang the Mayor they will begin.
The Burgesses rise and be ultimate,
And make a Proclamation there,
That for twenty yeares abuse or Tare
May be taken or any Bower:
Then never shall be watt against,
Nor any Knight or Prisoner shall regard,
But the King one penny shall pay and lose
And then all York shall Lowted be:
Then shall be a white Harvest of Corne,
Where shall by women kind be sowne:
Then in the Market a woman shall cry,
Mother, I have seene a man to day:
There shall neither be sow nor man,
A thousand women be seene then
On St. Iames Church hill a man shall
Shall be seene, and all his attyre
Of silke and gold, & the Thames shall runne
Red with the slaughter of London,
A Ship made of an Oke shall passe,
Shall say, What a fame (am this man,
Now not a house is left, I think,
That for money this let I have drink.

Thus Shiptons wife most strange events did feare
In former time, God grant they prove not true.

FINIS.

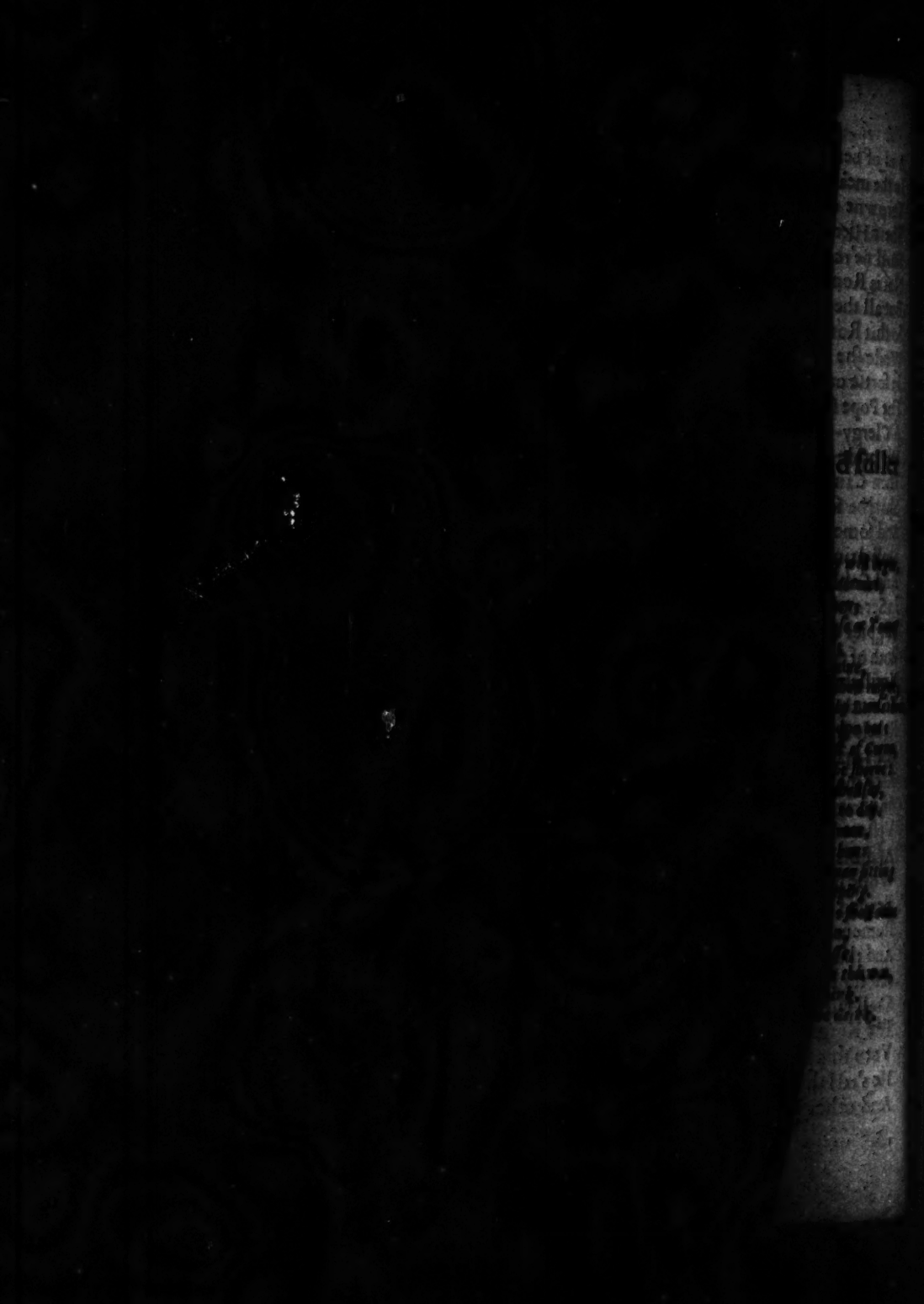
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14

A TRVE REPORT OF THE LATE GOOD SVCCESSE IN IRELAND.

From thence received in *London*, *May* 2. 1642.

LONDON:
Printed by *Matthew Simmons*.
1642.

A TRVE

REPORT

OF THE LATE

BOOD SVCCESSE

IRELAND.

From diuers parts of Ireland, in

Printed by Matthew Simmons.

1642.

DUBLIN, the 20th of *Aprill* 1642.

GOOD SIR;

I Wrote you a Letter by Mr *James*, a Gentlewoman by way of *London*, and inclosed the same unto my Brother, acquainting you with the going forth of our Army, and some other passages then happning, since which, here is come to passe (blessed be God) that which is worthily to be taken notice of, concerning the proceedings of our Army; which as yet I must omit, giving you to understand what hapned before, *viz.* the 15 of *Aprill* came in my Lord *Moore* with his Troope, consisting of 130 Horse, and brought with him Sir *Theadoras Duffs* sonne and heire prisoner from *Dundalke*, and some others, they were found there at the taking thereof.

The same day came the Rebells and played their prankes about *Dublin*, they burnt two or three Houses about *Tallowe*, and the same night came some of them to the end of *Newstreet* in the Suburbs, and doubtlesse intended to have burnt it, but were discovered, and put off. The sixt they came againe, and burnt some places about *Donnibrook*, within a mile of *Dublin*, and carried away some Cattle; the same night they came with about fiftie foote and some horse, and burnt two Houses in *Kilmaynham*, and set fire in diverse other Houses, but running away againe suddenly, the fire was quenched, but the two Houses were burnt to the ground, and that is but a mile and halfe from S[t] *James* gate in *Dublin*. The night following they burnt *Robuck*, a very faire House, built by Alderman *Smith* of this Citie, two miles off: but my Lord *Lambert* who was left Governour of our Citie in S[r] *Charles Coots* absence, went forth the seventh, and tooke (as is reported) some of them that burnt *Kilmaynham*, and killed & hanged them, and as many more as they met withall, not sparing young or old; He did very good service

that day, as is reported, and returned againe before night came. After that came Poſt to Towne (from *Dunſhoghan*, a Caſtle where we have a ſlender Garriſon to keep the Caſtle foure miles hence,) who reported there were 1000 Rebells there, and that night we had a very ſtraight watch kept here, and a ſtrong watch without the Citie, but thankes be to God we heare no more of ſuch a great number about *Dublin*. The 14 of *Aprill* came unto our Harbour two Troops of Horſe, and 15th three Troops, and the 16th two Troops, in all ſeven Troops of Horſe, which was a very great rejoycing of our hearts; For wee ſtood in very great need of men and money, and here arrived ten thouſand pounds, but God knows what need we have of it, & a great deale more; if any thing undoe us, & all our proceedings, it will be the want of money, and proviſion, for our proviſion which is but very little left; for the Enemy burnes on the one ſide, and our Souldiers on the other, that it will make a great ſcarcitie, if wee have not a ſpeedy ſupply out of *England*. I doe not thinke that this Citie hath Corne and Malt for one moneth for all that are in it, neither doe I know from whence it is poſſible to fetch ſo much more from any place of the Kingdom by Land, as the times are, and the next going forth of our Army, will be the conſuming (of what is yet left) by fire; and for money, what we have lent the Souldiers to pay for their dyet, and what we have lent beſides to pay the Souldiers withall, which the Lords Juſtices had from us, we are quite out of money, but we have not to buy any thing, if it were to be had for money; for this is every honeſt mans reſolution amongſt us, rather to goe halfe clothed, and with a hungry belly, then to have the ſervice of God, the ſervice of the King, and the ſervice of the Countrey neglected, but we have a true Proverbe, *ultra poſſe non eſt eſſe*, a man can do no more then what lies in him to doe. I hope that *England* will not ſee us want, wee have found great and good tokens of their affections to the cauſe in hand.

And to come to the buſineſſe that I chiefly intended to acquaint you withall, touching our Army that went forth, I will onely

onely touch upon the chiefe heads, according to the trueſt Relation: You may conceive it muſt be various, as it is received from many, all men not being eye-witneſſes to every particular paſſage; but wherein I finde moſt to agree I ſhall declare unto you, for all doe agree in the maine buſines I wrote you before, of our Armies going forth, and comming unto a Caſtle a mile from the *Naſe* about twelve miles hence, they beſet the Caſtle, and from it ſome of our men were ſlaine, and others wounded; at length our Souldiers (as they have approved themſelves ever valiant) made to the Caſtle gate, and came within the Caſtle walls, and comming toward the inner gate, were not able to get that open, but undermining the wall, they ſet a barrell of powder & match to it, within a ſhort time blew up the Caſtle, there they got ſome booty. And from thence they came to the *Naſe*, where they entred without any to oppoſe them: from thence went toward *Artly*, which is 27 miles from hence, where the Rebells the night before made an aſſault againſt the Towne, and the Townſmen for the ſafetie of themſelves were forced to ſet many of the dwelling houſes on fire, and kept themſelves in the Caſtles, and thence put off the Enemy with their Muskets; it ſeemes there were falſe Brethren amongſt them, (as I thinke there are few Papiſts but are Rebells in heart) yet we have many of them in our Army, for Sir *Charles Coot* hanged up the Soveraigne of the Towne and ſome others, for their kinde entertaining of him; there was Collonell *Crafford* left with ſix hundred of his Regiment, whiles my Lord of *Ormond* & Sir *Charles Coot* went with the reſt of our Army to the Fort of *Leaſe* to relieve it, and in their abſence the Rebels thinking to ſet on Colonell *Crafford*, aſſayed to repaire a Bridge ſome three miles from the Towne, which the Townſmen had broken downe, and becauſe they could not get over, they aſſayed to goe over by Cott (which is a kinde of a Boate) but were valiantly put off by our Souldiers: from the Fort of *Leaſe* ſome of our Souldiers went to *Mountrath*, and by the way they met with ſeverall Companies of the Rebells, and were once in great danger of looſing of

mer, but thanks be to God they loſt very few, onely ſome horſes, for the Rebells have made themſelves ſtrong places thereabouts, in Bogges, where our Horſe cannot come neare them. From thence they returned after ſome few dayes, (the ſooner becauſe our Army wanted victuals) and came againe to *Arthy*, leaving men and ammunition at the Fort, and going from *Arthy* they left a Garriſon of 300 men there, (beſides what were there before) and came homeward, and about a mile from thence as they marched, they perceived a very great Army of foot and horſe of the Rebells within two miles of our Army, and as our Army and Carriage marcht along, ſo did they the ſame way, and were at length neerer, ſo that the one Army and the other marcht together about foure miles, there being a little valley betweene them: Each ſtriving for one paſſage, which had they taken it, it would have much endangered our Army, but before they or we came together, there was a deſire of each ſide to have a Battell, in ſome convenient field; and within a mile and halfe from Mr *Pearce Fits Gerralds* Caſtle called *Balleſhanon*, the Armies joyned Battell, the Enemies had, as ſome affirme fiftie-two Colours, ſome fiftie-five Colours; it was related by one of them that were taken, that they had ſixty-two hundred foot, and ſeven Troops of Horſe, but for their Horſe I beleeve they were not all Souldiers, but did all they could to make a ſhew, whether they were Souldiers or ſuch as followed the Campe. And for Commanders they had in chiefe my Lord *Mountgarret*, my Lord *Dunboyne*, my Lord of *Icaren*, Lord *Roagnald*, and ſome other Lords, and beſides my Lord of *Ormonds* Brother, Collonell *Bourne*, and many more Commanders of the County of *Wicklowe*, but I underſtand that their Army was not there which cõſiſts of 8000 more which were to come the next day, as themſelves reported, but I know it not, and hardly beleeve that they have ſo many more in one Army, but our Army expected a ſecond Battle. Their Army being drawne up into ſeverall bodies, very well ordered, and came at firſt valiantly on, and having the hill, the wind, & ditches to intrench themſelves,

they

they gave a very fierce onſet, and Collonell *Crafford's* Regiment gave them battle; it was not needfull to command our Souldiers to goe on, they were forward enough of themſelves: upon the onſet our Ordnance went off, but hurt not a man of them, for I beleeve the Gunners were much miſtaken in the ground, however it ſtruck ſome terrour, and the fierceneſſe of our mens comming on, and the multitude of the ſhot that our men made upon them, made them within halfe an houre to retire to the Bogge, which was nigh them, where our Horſe ventured as far after them as they could; there were ſlaine of them on the Hill and in the Bogge above 600 men, our Souldiers recovered all their Carriage from them loaden with proviſion, & ſome powder, there was taken from them that day ſome 8 baggs of powder, each containing about an Engliſh peck one with another, but little els of any conſequence, onely 5 Colours and a great number of Pikes, and ſome Muſquets, and Fowling peices, but what number I cannot learne, but I underſtand they had above 1000 Musquets & Fowling peices in their Army; and in viewing of the dead bodies they took three heads and brought them home, which are thought to be Collonell *Cavenagh* his head, he is a neere kinſman to Sir *Morgan Cavenagh* of the Countie of *Wicklowe*, Sergeant Major *Bournes* head, and the head of one *Butler*, thought to be the ſonne of my Lord of *Icarin*. This battle was fought on Friday laſt, being the 15th of *Aprill*, about 3 of the Clock in the afternoone the battle begun, and it was two houres after untill our Horſmen returned from purſuing the Rebells: On Saturday the 16 came our Army backe to the *Naſe* in ſafetie, with loſſe of a very few men. In the great Battle wee loſt onely 3 men, but ſome run away to the Rebells, of which I heare there were 8, three troopers and 5 footmen. At the *Naſe* Sir *Charles Coot* yet remaines with his own Regiment, and ſome of our *Engliſh*, and 3 peeces of Ordnance, and on Sunday the 21 in the afternoone came the reſt of our Army home in great triumph & joy, for the good mercy of God toward them and us. Wee cannot heare from *Mounſter* further then our Army went

we

we can get no intelligence, neither did we heare from our Army all the while they were out, untill the Saturday they came home day, onely once when our men had taken the Caſtle by the *Naſe*, ſome of our men were comming home wounded and were met by the Rebells, and ſlaine. But from *Carrickfargus* (as the vulgar name) *Knockfargus*, we underſtand that on Sunday the 3 *Aprill* my Lord *Mountro* with 2500 Souldiers were landed, and the eighth 1000 more *Scots men* before my Lords coming thither, it is uncredible how cruell the *Scots* were there againſt the *Proteſtants*, they regarded neither *Engliſh* nor [illegible] nor the Miniſters themſelves, but upon my Lords comming over they are fled that did the wrong, I pray God grant us unity amongſt our ſelves, and then I doubt not but the enemy will ſoone be brought under, but not untill we have men enough to lay Garriſons abroad, that we have them on every ſide, what exceſſive expence would it have, to preſerve ſo much Corne as is ſowen in the Countrey, might it fall to our Souldiers lot to reape the ſame, what charges and adventure by Sea, what carriage to and fro in the Countrey, it will be an exceſſive charge to the King to carry all proviſion hence three or foure ſcore miles into the Countrey. In briefe, a little expedition now will greatly profit much hereafter, and ſave us from all feares of forraine Invaſion. We heare of great matters in *England*, great ſummes preſented on the Rebels Land, we ſee it onely printed in a piece of payer as yet, I hope to have it in very deed. In the meane time, we want it, and we are afraid we ſhall more want it ere it come, and proviſion of Corne much more, for winde and weather waits no mans leaſure. I have ſeene a Declaration ſet forth by his Majeſtie touching divers great matters, at which I greatly rejoyce, hoping that there will be a renewed affection betweene his Majeſtie and the people, according to the old Proverbe *The falling out of Lovers, is the renewing of love*, which I pray God wee may truly and heartily pray for continually. Thus humbly craving leave, I reſt

Your dutifull Sonne till death

FINIS. R. C.



ONEALES

ESCAPE

OUT OF THE TOWER

OF

LONDON,

ON

hurſday laſt, being the 5. Day of this preſent *May*, 1642. Together with the ſuppoſed manner and *means of his Eſcape.*

herin is expreſſed all his trecherous Endeavours, Plots, and Conſpiracies, wherein hee hath expreſſed himſelf a *Conſanguineau* to that Rebellious Family in IRELAND.

ogether with all the Articles exhibited againſt him. Likewiſe all his Accuſations, averred and approved by divers Honourable Perſons unto the *Houſe of Parliament.*

LONDON:
Printed for *J. Wemſter*, 1642.

ONIALES

ESCAPE

OF

LONDON

BRITISH MUSEUM

Printed for J. W. 1642.

Oneals Escape out of the Tower of London.

THese times, I beleeve are not unacquainted with the siniſter diſpoſition of *Oneal*, who for his wicked intentions in the laſt expedition in the North was committed by the Houſe of Parliament to the Gate-Houſe, and afterwards hee was by the ſame power committed to the Tower, where he hath remained ever ſince. And upon the 4 of this preſent May, as one guilty of the Allegations againſt him, hee made his eſcape both from his priſon, and the preſent Iuſtice of the Law. The manner of his eſcape is after a very diverſe manner ſuppoſed, and judged; ſome ſuſpecting his Eſcape to be made in the diſguiſe of a Porters Frock, wherby hee did delude his Keepers apprehenſion; others ſuſpecting his eſcape to be made over the walls, either by the help of a Roap, or elſe by ſome other inſtrument, which the Aſſiſtance of his preſent Fears or Friends, did provide for him.

This Priſoner being for ſome ſpace not ſeen as before in publique, a great Iealouſie immediately poſſeſſed the Keepers breaſt; whereupon fearing that he might be ſuddenly taken with ſome extream

melady, which might occasion his stay in his chamber, the Lieutenant and other Officers immediatly went to his Chamber, suspecting, and fearing him to be dead; but upon their search, they found neither their prisoner, nor almost any thing in his Chamber, for between him and his boy, they had conveyed away from his bed one pair of sheets, one Table-Cloath, and one long Towell, which did confirm their former feats of his Escape. And now finding to be true, what they before but suspected, the Lieutenant for his own security, gave present information of his escape unto the Parliament, who no sooner received the News of his Escape, but wisely considering the dangers that might ensue the liberty of such an ill and disaffected Member, gave present Order for his apprehension, and gave Power and Commission unto the said Lieutenant of the Tower, to issue forth Warrants for his speedy Apprehensions.

The Allegations against him, which occasioned his imprisonment, I have briefly and faithfully set down.

Falſities in Daniel Oneale *his laſt Examination.*

M. Oneals examination to the 2. interg.

THat he delivered to Sir *Jacob Aſhley* in complement from the King to this effect, That hee knew him and Sir *John Conniers* to be ſo gallant men, that hee never intended to place above them any man that was then under their command, *and more this hee ſaid not to him of any thing that concerned the King.*

Diſproved by Sir Jacob Aſhley, *Int. 2. a.*

Contrary to this ſee Sir *Iacob Aſhleys* Examination, *interg.* 2. that at M. *Oneales* coming down, he told him, *that things being not ſo well between the King and the Parliament*, he thought a Petition from the Army would doe much good, and asked him if a draft of ſuch a Petition were brought to him whether he would ſet his hand to it.

Mr. Oneale.

2. That he had no diſcourſe with Sir *Iacob Aſhley* for bringing up the Army to *London.*

Diſproved by ſir Jacob Aſhley, *int.* 7. *a.*

Contrary to this ſee Sir *Jacob Aſhleys* Examination,

nation, *int.* 7. *a.* That M. *Oneale* telling him of the diſlikes between the King and the Parliament, and of thoſe things which were done to he diſadvantage of the King. I replyed, I wondered that Councels above ſhould be ſo laid as had been ſpoken of, of marching of the Army to the South, for they muſt fight with the Scots firſt, and beat them before they could move Southward, and that done, they muſt ſpoile the Countrey all along as they goe, and when they come to *London* they would finde reſiſtance by the Parliam. and the Scots might rally and follow them.

M. Oneale.

3. That he delivered the like Meſſage to ſir *John Conniers* as he had done to Sir *Iacob Aſhley*, with this addition, that the King had ſent him word, that he would have particular care of his fortunes, and other ſpeech then this he had not with him, of any thing that concerned the King, nor delivered him, nor Sir *Jacob Aſhley* any other Meſſage or Lettet from the King.

Diſproved by ſir Iohn Conniers 1. *Examination, int.* 4.

Contrary to this ſee Sir *John Conniers* 1. *Examination,*

amination, int. 4. That Master *Oneale* used perswasions to this Examinant, that hee would serve the King, and that if he did not he should be left alone, and would but ruine himselfe, for that all the Troopers under him, were that way inclined, that therefore hee should adhere to the King, and goe those wayes that the King would have him.

Sir *John Conniers* 2. *Examination, int.* 4.

See likewise Sir *John Conniers* in his 2. Examination, *int.* 4. That Mr. *Oneale* said unto him, that if he this Examinant had been well knowne unto the King would have written unto him, and that therefore he conceived that this Examinant should should doe well to write to the King. To which he replyed, that he could not serve the K. in that point, and therfore thought it would be of no use to trouble the King with this Letter.

Mr. Oneale.

5. That he never heard of any motion or intention to bring up the Army to *London.*

See

See this disproved before Sir *Jacob Ashley, int.* 7. *a.*

See Sir *Fulk Hunks, int.* 2. *a.* that *Oneale* dealt with him to have the troops moved.

Mr. Oneale.

That he never had Communication with any about the procuring a Neutrality from the Scottish Army, nor ever heard of such a Proposition.

Disproved by Sir Jacob Ashley, *int.* 7.

7. Contrary to this, see Sir *Jacob Ashleys* Examination, *int.* 7. that Sir *Jacob* saying that He wondered that Councels above should be so laid as had bin spoken of, of the marching of the Army to the South, for they must fight with the Scots first, and beate them, before they could move Southward, and the Scots might rally & follow them; to which *Oneale* replyed, what if the Scots could be made Neutrall? Sir *Jacob* said, that the Scots would slay Him by the heeles if hee should come to move such a thing, for they would never breake with the Parliament.

FINIS.



16

TVVO PETITIONS.

THE ONE,

Presented to the Honourable House of COMMONS, from the Countie of *Hereford* *May* the fourth, 1642.

THE OTHER,

To his *Majestie*, and the *Parliament*, From the Towne of LUDLOVV in the Countie of SALOP.

LONDON:
Printed for *H. Blunden.*
1642.

BRITISH MUSEUM

TO THE HONOVRABLE THE KNIGHTS, CITIZENS, and Burgeſſes of the Commons Houſe Aſſembled in PARLIAMENT.

The Humble Petition of the High Sheriffe, and divers of the Gentry, Miniſters, Freeholders, and Inhabitants of the Countie of Hereford.

Moſt humbly Sheweth,

THat with all thankfulneſſe We acknowledge thoſe many and great bleſſings we have already received through Gods mercy, the favour of our gracious Soveraigne, the Wiſdome, Counſell, Sollicitation, and unwearied Pains and Patience, of this Honourable Aſſembly, for the Preſervation of the Priviledges of Parliament, and Liberties of the Subject, the

removing many of thoſe Obſtructions which hindred your good Endeavours; Your zealous furthering of bleeding *Irelands* Reliefe; Earneſt deſire of diſarming *Papiſts*, and ſecuring of their Perſons; Your prudent Care in diſpoſing the *Militia*, Navie, and places of Importance of this Kingdome, to ſuch perſons of Truſt, as may (by Gods Bleſſing) give aſſurance of Safety to the Kings Royall Perſon, and good Subjects of all his Majeſties Dominions. Your pious Care to ſettle a Government in the Church, according to the word of God. Your godly deſires to prevent the Prophaning of the Lords day, to take away Pluralities and Non-reſidents; And your zeale to provide a preaching Miniſtery throughout the Kingdome, whereof this County ſtands in great need, it now abounding with inſufficient, idle, and ſcandalous Miniſters: VVhereby the people generally are continued in Ignorance, Superſtition, and Prophaneneſſe, and are ready to become a Prey to Popiſh Seducers; which Idolatrous Profeſſion hath of late yeares, with much boldneſſe appeared in this Countie.

And whereas one of our chiefe Commodities is the native VVooll of this Countie, the price whereof

whereof is much fallen, through the exceſſive importation of *Spaniſh Woolls*, to our great impoveriſhing.

May it therefore pleaſe this Honourable Houſe to continue your prudent and pious intentions and endeavours in all the Premiſes not yet accompliſhed; to haſten the ſpeedy Reliefe of diſtreſſed and gaſping *Ireland*; to Remove evill Counſellors; to take away the Votes of Popiſh Lords; ſpeedily to diſarme the *Papiſts*; to ſettle a godly and learned Miniſtery; and to reſtraine the exceſſive Importation of *Spaniſh Wooll*. And we ſhall be ready with Chearfulneſſe to Contribute all poſſible aſſiſtance, our prayers, lives, and livelihoods may afford, for the defence of his Majeſties Royall Perſon, this Honorable Houſe, and the preſervation of the Priviledges of Parliament.

TO THE KINGS MOST Excellent Majestie, Lords and Commons in this present *Parliament* assembled.

The Humble Petition of vs, the Bayliffes, Burgesses, and Inhabitants of Ludlow, *in the Countie of* Salop, *under the hands of our Corporation, and the Liberties thereof.*

Humbly Shewing,

THat the Towne of *Ludlow* is a walled Towne, and for many ages past, hath been (in respect of healthfull Scituation) esteemed a fit and convenient place for the Prince of *Wales*; (His Majestie having a faire Castle thereunto adjoyning) and in regard of the conveniency for all *Wales* and the Marches, the chiefe place and residence of the Lord President and Councell in the Marches of *Wales*, ever since the erection of that Court, which began in the Reigne of King *Edw*: the fourth, by which means great conflux of people did resort to the said Towne, to have Iustice administred unto them, in their causes depending before the said Councell.

The Inhabitants thereof for entertainment of such

ſuch Sutors, did diſpoſe and make fit their Houſes, and laid out all their Stocks in making proviſion for that purpoſe, and by that means they maintained their families, relieved the poore, and paid all taxes laid upon the Town, being many houſholds and divers thouſand ſouls dwelling in the ſaid Town. But now ſithence the Iuriſdiction of the ſaid Court of the Councell in the Marches of *Wales* hath been queſtioned in this preſent Parliament, there hath been little reſort to the ſaid Towne, and thereby their proviſion for the laſt Winter lies upon their hands, & have no means to get any thing for their preſent maintenance, but ſpend their ſtockes, whereby many families are already much decayed in their Eſtates, and the greateſt part of the Inhabitants will in ſhort time grow ſo poore, that they will not be able to provide maintenance for their families, much leſſe to relieve the poore, or pay any taxes impoſed upon them, if the Iuriſdiction of that Court ſhould be taken away, and thereby they deprived of their means of liyelihood; the ſaid Town having no Navigable River, or any Common Road or means of trading to ſupport their Eſtates; but their wives and children are

like

like to fall into great povertie and misery, and will be the utter undoing of thousand poore soules, which heretofore did support and maintaine themselves, and were helpfull to others.

Wherefore having hereby laid open and presented our Estates to your most Excellent Majestie and Parliament, we humbly desire the same may be taken, that the said Iurisdiction may be established as to your Majestie and the wisdome of the Parliament, shall be thought best for the advancement of Iustice, the good and benefit of this part of the Kingdome, who have for a long time lived happily, peaceably, and plentifully, under that government; and that we and our posterity may not be exposed to utter ruine and destruction.

And your Petitioners as in all dutie will daily pray for your Majestie and Parliament.

Subscribed, By

THO. HEATH. WIL. COLLSUDON. Bayliffs.
EDWV. JONES. JOHN PATSHET. Justices.
RICHARD FLETCHER Rector, with 300 hands.
HENRY EGLESTON Esq. Steward of the Castle.

FINIS.

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It in

Dublin, 9. May, 1642. 17

An Exceeding true RELATION,

OF A RENOWNED

VICTORY

Obtained against the Rebels on the 2. of *May*, 1642. On the North side of *Tredarth*.

By the Discreet Councell, and Heroicke Courage of Captaine *Stanfield*, and Captaine *Barlas*,

Who with a very small number of men slew almost five thousand Rebels.

K. Bennyfield

Being the Copie of a Letter sent to Mr. *Dudley Ratcliffe*, Citizen, Inhabitant at Tower-Hill.

Whereunto is added, the Copie of another Letter sent to a Gentleman of worth in *London*, and read in the House of Commons.

It is Ordered, That this be forthwith Printed

Hen. Elsynge, Cler. Parl. D. Com.

LONDON,

Printed for *John Rayner*, 1642.

VICTORY

Obtained against the Rebels on the 2 of May,
1642. Being the 2. day of January.

By the Diſcreet Counſell, and Heroick Cou-
rage of Captaine Iohn Venn, and Captaine
Bawler.

Who with a very ſmall number of men ſlew almoſt
five hundred Rebels.

Being the Copie of a Letter ſent to Mr. Dudley Ry-
der, Citizen, Inhabitant at Tower-Hill.

Whereunto is added, the Copie of another
Letter ſent to a Gentleman of worth in Lan-
don, and read in the Houſe of Commons.

It is Ordered, That this be forthwith Printed

Hen. Elſynge, Cler. Parl. D. Com.

LONDON,
Printed for John Ryder. 1642.

The Copie of a Letter sent from *Dublin* to Mr. *Dudley Ratcliffe*, at *Tower-hill* in London.

Loving friend,

THe last Letter I sent, dated *April* the 18. I wrote to you of sorrow and distresse, but now, God bee thanked, our sighs are converted to smiles, and our sorrowes into rejoycing, for so it hath pleased Almighty God to blesse us in our late proceedings against the Rebels, that we are almost quite cleare of them in our parts the manner of our deliverey, I will relate at large as followeth.

On the 2. day of May, *Mack-mahaun* with 10000 Rebels came up against us (we being but 4000 foot and 800 horse) thinking to put us all to death, or flight to prey which, upon a decayed Castle that we had we mounted 4. pieces of Ordnance; Likewise we raised 2 block-house on the South side of our small Camp, with two small

Pieces, being all we had, likewiſe our men threw up Walls of Turffe and Earth to ſhelter them from the Rebels ſhot, and to give themſelves advantage to offend the Enemy.

Which being done, Captaine *Stutfield* gave ſtrict command that generall ſhouts and acclamations would be heard throughout the Army, the Trumpets, Drums, and Fiffes with their ſhrill Notes and pleaſant accents fill'd the Ecchoing Ayre, our Canons ratled, and with ſwifteſt ſpeed unto the Rebels, gave a Churliſh welcome, for our ſwift Bullets made a large Lane amongſt them, the Rebels hearing our joyfull acclamations, began to feare ſome Trechery, and as our mirth encreaſed ſo did their feare, which made them afraid to fall upon us, or to draw nigher for feare the ground was undermined.

Wherefore they tooke their ſtand, and with their beſt ſpeed planted their field pieces againſt our block-houſe, ſhooting very oft, though but to little purpoſe, for ſpight of all their Battries we continued our ſhouts and acclamations, in the mean time Captain *Stutfield* ſent out ſome Scouts in requeſt

of

of Captaine *Bartlet*, who was gone with 5. hundred men, to fetch in some provision.

Likewise he set strong watches in their view, though not within their shot, to make them thinke our Forces greater then they were, that day being spent, the next day being Tuesday, he gave Command that all of them that were in health should fast and Pray, which was with willingnesse effected, likewise that Night Captayne *Bartlet* came in unto us, bringing in provision, with which we were replenished, our joy and shouts increasing, the Rebels being amazed and having intelligence of our new-come Forces, resolved that night to steale away, but to prevent that, we marcht out against them, charging them fiercely, Captayne *Stuefield* with three Troops of Horse, troops up unto their Faces and discharg'd, making such breaches in their Main-Battalia, that *Mack-Mahaun* swore he was a Divell not a mortall man.

Our Foot likewise fired so fast upon them that they fell to running, not to fighting, for in the space of 4. houres there was slaine almost six thousand of the Rebels, we having

ving loſt not above 2. hundred men, beſide ſome threeſcore maimed.

Captayne *Barlet* ſeeing their Reare begin to flye, incouraged on his men, and uſ'd his utmoſt power to intercept their paſſage, which they ſeeing, (like deſperate Cowards) drew up their Ordnance, and diſcharg'd upon him all at one time, Which made a breach amongſt our men, which ſo incenſed them to ſee their Comerades fall ſo faſt before them, ſo that they fell on like Divels never ceaſing till they had ſurprizd the Rebels Ordnance, and diſcharged them againſt their Maſters, amongſt whome they did a fearefull execution, the Rebels immediately tooke them to their heels, and were treated to our Quarters, thus was this great Victory obtained by the diſcreet Councell and Audanted Courage of theſe Noble Commanders, of whoſe future exployts at any next opportunity, I will acquaint you with, till which time, I reſt,

Your Friend and Servant,
W. Benningfield.

Good

Good Newes from *Ireland*.

Maſter *Hawkredge*,

HAve written by the two laſt Poſts, and having good Newes, I ſhall impart it unto you.

The laſt Saturday the Lord *Moore* and Sir *Henry Titchburne* ſallyed out of the Town, and fell upon the Enemies, and raiſed their Siege, ſlew about 350. of them, and tooke many of their chiefe Officers, and have relieved themſelves bravely, and tooke 150 of their Muskets, and a Field full of Pikes, we having loſt, as ſome affirme no men. Here are three of our Captaines come by Land, ſo that this Newes is true.

Upon Munday our Forces went out, 4000 Foot and 500 Horſe, they are already within 5. myles of *Tredagh*: by the way: Lievtenant Colonell *Reade* came into our men, and ſubmitted, if he had not done it, he could not have ſcapt, he is ſent hither, and

and lodg'd in the Castle, I doe believe we shall now get good store of Corne out of the Country, which will keepe the price from rising. Our men are not expected home this weeke, pray God keepe them safe.

With my true love, I rest:

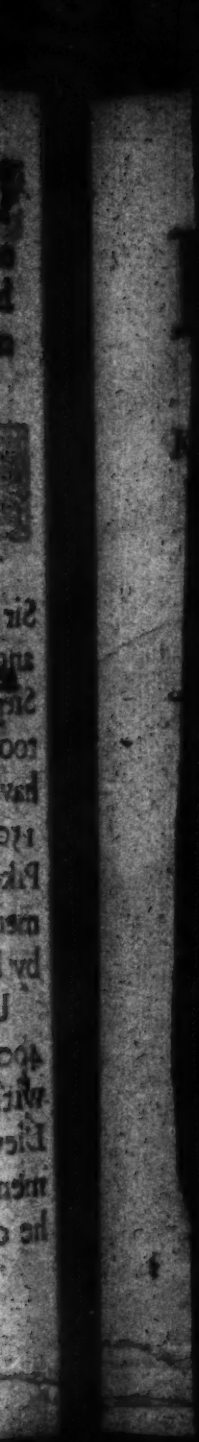
Your affection friend,

R. P.

It is this day Ordered, That this be forthwith Printed.

Hen. Elsynge, Clerk. Parl. D. Com.

FINIS.



18

The Humble

PETITION

O T E

KNIGHTS, ESQUIRES, MINISTERS, GENTL EMEN, AND Free-holders, in the Countie Palatine of LANCASTER.

Presented, *May* 2. 1642.

With His

MAIESTIES

TTER TO THE MAJOR of *Kingston upon Hull*, 25. of *April*, 64.



LONDON, Printed for *Andrew Coe*. 1642.

PETITION

O T E

KNIGHTS, ESQUIRES, MI
NISTERS, GENTL EMEN, AND
free-holders of the County Palatine
of LANCASTER.

Delivered

With His

MAIESTIES

TTER TO THE MAJOR

LONDON, Printed for

1642.

His Majesties Letter to the Major of Kingston upon Hull, April 25. 1642.

To Our trusty and welbelaved, the Maior, Aldermen, And Burgesses of Our Towne and Port of Kingston upon Hull.

TRusty and welbeloved, We greete you well.

pectation, and the Duty and Allegeance of Our Subjects, We found the Gates of that Our Town shut, & the Bridges drawn up against Us; and though We came in a peaceable way, reposing the greatest confidence in the Love and Loyalty of Our People, by offering (as we did) to put Our own Person, and Our two Sons, but with twenty Horse, into that Town; there being in it a Garrison of about eight hundred Souldiers; Yet We were not denied entrance, but in a warlike manner opposed by Sir John Hotham, the armed men being placed in all the Ports, and about all the Walls of the town, alleadging (though falsly) for his excuse, the Command of the Parliament; and being pressed by Us to shew such an Order in writing, he could not do it; for We were ever very confident that there was never any publike Order of theirs that could so much as imply a denial to Our admittion; We knowing well enough, that he was entrusted by them for a Guard and Security of that place against [illegible] raign Enemies and those at home who are ill affected in Religion and to Our Crown. His natural [illegible] which hostile Opposition and actuall [illegible] against Our Person, being by the [illegible] Edw. [illegible] created [illegible] Treason: which is [illegible] sidered; and that for the atchieving of all [illegible] We have [illegible] ted with so [illegible] Our [illegible] were thereupon [illegible] John Hotham, [illegible] high [illegible] have [illegible] to [illegible] [illegible] Sir John [illegible] [illegible] [illegible]

jects, the Inhabitants, Captains, Officers, and Souldiers in that Town, were pleased to commend to your consideration the above-mentioned Statute, with that of the 11. of Hen. 7. Cap. [illegible]

Wherein it is declared, by the unanimous Assent of Parliament, *That the Subjects of this Realme are bound, by the duty of Allegiance, to serve the King, for the time being, for the defence of his person and his Land, against every Rebellion, Might, or Power raised against him, and with his Majesty to enter or abide in Service in Battle, if cause so require.* And it was therefore then enacted, *That from henceforth no person whatsoever that shall attend upon his King, or be in place, by his command, within or without the Land, That for the same deed and true service of Allegeance, he, and they be no ways attaint or convict of high Treason, or of other offences for that Cause, by any Processe of Law, whereby he, or any of them shall lose or forfeit Lives, Lands, Tenements, Goods, or any thing; but be, for that Deed and Service utterly discharged of any vexation, trouble, or losse; And if any Act or Acts, or other Processe of Law whatsoever for the same happen to be made contrary to this Ordinance, that then that Act or Acts, or other Processe of Law whatsoever that shall be, stand and be utterly void.*

All which, therefore, being the Tenor of our Pellage and Petition (which [illegible] enclosed) We require you to publish to the Inhabitants, and all such Commanders and Souldiers as [illegible] them. That knowing both the perill of the Law on the one side, and the security of such as shall adhere to us on the other, they bee not misled (through ignorance) to decline their Allegiance; and that the Souldiers may lay down their Arms, and admit Our entrance in a peaceable way. In so doing you shall both discharge your duties, and those that shall have need be assured to find (upon such their submission) Our ready Mercy and Pardon. And wee do likewise require and charge all you, the Inhabitants (as well Souldiers as others) upon your Allegiance, That you permit not a-

up

ny part of our Magazine or Ammition to be remoued, or transported out of that towne, under any pretence of Order or power whatsoeuer, without our speciall Warrant or writting under Our hand. Assuring you that it will be much more pleasing to Vs to haue Occasion administred by the fidelity of the Inhabitants to enlarge their Graces and Immunities granted to that towne by Our predecessors, then to haue any occasion to question your Charter.

Given at Our Court at York the 25. of April, 1642.

EARLY ENGLISH BOOKS ONLINE

To the King's most Excellent Majesty.

The humble Petition of the Knights, Esquires, Ministers, Gentlemen, Freeholders, *in the County Palatine of* Lancaster.

Shewing unto Your sacred Majestie,



UT heart-breaking sence, and sorrow, for the unhappy Rents and Distractions in your Majesties Dominions; especially in the Session of so grave and Religious an Assembly, and most Graciously conveened by your Majesty; endeavouring the glory of Almighty God in the Reformation of Religion, and the Honour and Weale of your Majesties Realmes, in setling and securing your Royall Throne in plenty and peace.

But perceiving the long and remote distance of Your Majesty from the Honorable Assembly, to have distracted the hearts of your good Subjects, and animated the Popish and malignant party amongst us, and fearing it may expose us to

to the fury of a Forraigne Foe, retard
ſetling of the waighty Affaires of our
and the ſubduing of the Rebels in *Ireland*
And finding your Majeſties late Reſolu
on for the Expedition to threaten dang
to your Royall perſon, farre more wort
then 10000. of us: We therfore your
jeſties moſt loyall Subjects, out of
zeale to Gods true Religion, your Ma
ſties honour and ſafety, and the peace a
welfare of your Dominions, out of th
deepe ſence and apprehenſion, of our in
truſt in the ſame, do in all humility, pr
ſent and proſtrate our ſelves and ſuppl
cations at your Royall feete, beſeeching
your Majeſty to return to your great Cou
cell, and there preſent a live body of th
Kingdome, in whom the Nation hath ſo
far confided, that they have intruſted them
with their lives, liberties, and eſtates, and
in which multitude of Counſellors, there
is health and ſtedfaſtneſſe, and whereby
your Throne may be eſtabliſhed in righ
teouſneſſe; And we with the reſt of your
faithfull Subjects, ſhall continually praiſe
and pray for your proſperous and happy
Raigne over us.

FINIS.

I

20.

THE DECLARATION, VOTES, and ORDER of Aſſiſtance of both Houſes of PARLIAMENT,

Concerning the Magazine at *Hull*, and Sir *John Hotham* Governour thereof.

AND

His Majeſties Anſwer thereunto.

With the Statute of 11 H. 7. c. 1. mentioned in the ſaid Anſwer.

Publiſhed together by His Majeſties Command.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings moſt Excellent Majeſtie: And by the Aſſignes of JOHN BILL.
MDCXLII.

THE DECLARATION OF THE Votes, and ORDER of Assistance of both Houses of PARLIAMENT, Concerning the Magazine at Hull, and Sir John Hotham Governour thereof. AND His Majesties Answer thereunto.

BRITISH MUSEUM

LONDON: Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie. And by the Assignes of JOHN BILL. MDCXLII.

The Declaration, Votes, and Order of Assistance of both Houses of Parliament, Concerning the Magazine at *Hull*, and Sir *John Hotham* Governour thereof.

THe Lords and Commons in Parliament, finding just cause to fear, not onely the desperate designes of Papists, and others of the malignant partie at home, but also the malice of Enemies, incited by them from abroad, Thought it necessary for the safetie of this Kingdom, to secure the Town of *Kingston* upon *Hull*, being one of the most considerable places for strength, and affording the best conveniencie for Landing of Forreign Forces; And where a great part of the Magazine of the Kingdom for that time was placed; And for that end appointed Sir *John Hotham*, one of the Members of the House of Commons, being a Gentleman of the same County, of a considerable Fortune, and approved Integrity, to take upon him the government of that Town, and to draw thither some of the Trained Bands for the Guard thereof: In which apprehension and resolution thereupon taken, they are the more confirmed by the sight of some intercepted Letters of the Lord *Digby*, (a principall person of that partie) written to the Queen and Sir *Lewis Dives*, whereby that partie discovered an endeavour to perswade His Majestie to declare Himself, and retire into some place of safetie in this Kingdom, in opposition to wayes of Accommodation with His people, and to give the better opportunity to himself, and other dangerous persons to resort thither, which could have no other end but to incline His Majestie to take Arms against His Parliament and

good Subjects, and miserably to imbroil this Kingdom in civill Wars.

About which time Captain *Leyg* (a man formerly imployed in the practice of bringing up the Army against the Parliament) had direction by Warrant produced by him, under the Kings hand and signe Manuall, to enter *Kingston* upon *Hull*, and to draw thither such of the Trained Bands as he should think fit: And that the Earl of *Newcastle* came thither in a suspicious way, and under a feigned name, and did endeavour to possesse himself of the said Town, by vertue of the like Warrant and Authoritie.

They further conceiving, that the Magazine there being of so great importance to this Kingdom, would be more secure in the Tower of *London*, did humbly Petition His Majestie to give His consent the same might be removed, which notwithstanding His Majestie did refuse; And thereupon some few ill affected persons about the Citie of *York*, took upon them the presumption, in opposition to the desires, & in contempt of both Houses, to Petition His Majestie to continue the Magazine at *Hull*, Alleadging it to be for the safetie of His Majestie, (as if there could be a greater care in them of His Majesties Royall Person then in His Parliament) And His Majestie, the next day after the delivery of that Petition, being the three and twentieth of this instant April, took occasion thereupon to go to the Town of *Hull*, attended with about four hundred Horse, (the Duke of *York*, and the Prince *Elector* being gone thither the day before) and required Sir *John Hotham* to deliver up the Town into His hands: Who perceiving His Majestie to be accompanied with such Force as might have mastered the Garrison of the Town; And having received intelligence of an intention to deprive him of his life, in case the King should be admitted, informed His Majestie of the trust reposed in him by both Houses of Parliament, and that he could not, without breach of that trust, let Him in; beseeching His Majestie to give him leave to send to the Parliament, to acquaint them with His Majesties commands, and to receive their directions thereupon, which he would do with all expedition. Which Answer His Majestie was not pleased,

fed to accept of; but presently caused him and his Officers to be proclaimed Traitours before the Walls of the Town, and thereupon dispatched a Message to both Houses, therein charging Sir *John Hotham* with high Treason, and aggravating his offence, because he pretended the Parliaments command, (In the mean while hindering him of all means of intelligence with the Parliament) For His Majestie immediatly caused all Passages to be stopped between him & them; And in pursuance of the same, one of his servants, who was sent by him with Letters to the Parliament to inform them of the truth of those proceedings, was apprehended, his Letters taken from him, and his person detained, whereby (contrary to the common liberte of every Subject) he was not onely deprived of means to clear himself of that heavie accusation, but of all wayes of intercourse, either to receive directions from them that trusted him, or to inform them what had happened.

The Lords and Commons finding the said proceedings to be a high violation of the Priviledges of Parliament, of which His Majestie had in severall Messages expressed Himself to be so tender; A great Infringement of the liberte of the Subject, and the Law of the Land, which His Majestie had so often lately professed should be the rule to govern by, and tending to the endangering of His Majesties Person, and the Kingdoms peace; Thought fit, as well for the vindication of their own Rights and Priviledges, the Indemnity of that worthy person imployed by them, as for the cleering of their own proceedings, to publish these ensuing Votes, which were made upon a former relation that came from the King.

Die Jovis. 28. April. 1642.

Reſolved upon the queſtion.

THat Sir *John Hotham* Knight, according to this relation, hath done nothing but in Obedience to the Command of both Houſes of Parliament.

Reſolved, &c. That this declaring of Sir *John Hotham* Traitour, being a Member of the Houſe of Commons, is a high breach of the priviledge of Parliament.

Reſolved, &c. That this Declaring of Sir *John Hotham* Traitour without due proceſſe of Law, is againſt the Libertie of the Subject, and againſt the Law of the Land.

¶ The Order of Aſſiſtance given to the Committees of both Houſes, concerning their going to *Hull*, April. 28. 1642.

WHereas the Earle of *Stamford*, the Lord *Willoughby* of *Parham*, Sir *Edward Ayſcough*, Sir *Chriſtopher Wray*, Sir *Samuel Owfield*, and Maſter *Hatcher*, are, by the Lords and Commons in Parliament aſſembled, commanded to make their repair into the Counties of *York* and *Lincoln*, and the Town of *Kingſtone* upon *Hull*, for ſpeciall Service for His Majeſtie, and the Peace and Safetie of the Kingdom, and accordingly have received particular Inſtructions for their better direction therein; Theſe are to require all Lords-Lieutenants, and their Deputies, Sheriffs, Juſtices of the Peace, Majors, Bailiffs, Conſtables, and all other His Majeſties Officers and loving Subjects, to be aiding and aſſiſting unto them upon all occaſions, as need ſhall require.

His

His MAJESTIES Answer

To the Declaration, Votes, and Order of Assistance of both Houses of Parliament, concerning the Magazine at *Hull*, Sent May 4. 1642.

SInce Our gracious Message of the 24 of April last to both Houses of Parliament (demanding Justice for the high, and unheard of affront offered unto Us at the Gates of Hull by Sir John Hotham) is not thought worthy of an Answer, but that in stead thereof they have thought fit by their printed Votes of the 28. of April last, to own and avow that unparalleled Act of Sir John Hothams, to be done in obedience to the Command of both Houses of Parliament (though at that time he could produce no such Command) and with other Resolutions against Our proceedings therein, to publish a Declaration concerning that businesse, as an appeal to the People, and as if there were course left with Us and for Our loyal subjects presence to no more purpose: though We know of no such course of theirs to be heard, unagreeable to the Precedents of former times, and unwarrantable by any Precedents but what themselves have made; yet We are not unwilling to joyn issue with them in that way, and to let all the World know, how necessary just, and lawfull all Our proceedings have been in this Point, and how the defence of these proceedings is, The defence of the Law of the Land, Of the Liberties and Properties of the Subject, and that by the same Rule of Justice, which is now offered

fered

seres to Us, all the private Interest and Title of all Our good Subjects to all their Lands and Goods are confounded and destroyed. Master Pym himself tells you, in his Speech against the Earle of Strafford (published by the Order of the House of Commons) The Law is the Safeguard, The Custodie of all private Interests, your Honours, your Lives, your Liberties, and Estates are all in the keeping of the Law; without this, every man hath a like right to any thing. And we would fain be answered, what Title any Subject of Our Kingdom hath to his House or Land, that We have not to Our Town of Hull? Or what right hath he to his Money, Plate, or Jewels, that We have not to Our Magazine or Munition there. If we had ever such a Title, we would know when we lost it. And if that Magazine and Munition (bought with Our own Money) were ever Ours, when and how that Propertie went out of Us. We very well know the great and unlimited Power of a Parliament, but we know as well, that it is onely in that sense, as we are a part of that Parliament. Without Us, and against Our Consent, the Votes of either, or both Houses together, Must not, Cannot, Shall not (if we can help it, for Our Subjects sake, as well as Our Own) forbid any thing that is enjoyned by the Law, or enjoyn any thing that is forbidden by the Law. But in any such alteration which may be for the peace and happinesse of the Kingdom, We have not, shall not refuse to consent: And we doubt not, but that all Our good Subjects will easily discerne in what a miserable insecurity and confusion they must necessarily, and inevitably

vitably be, if Deſcents may be altered, Purchaſes avoided, Aſſurances and Conveyances cancelled, the Soveraign Legall Authority deſpiſed and reſiſted, by Votes or Orders of either, or both Houſes: And this we are ſure is Our caſe at Hull, And as it is Ours to day, by the ſame rule it may be theirs to morrow.

Againſt any deſperate deſignes of the Papiſts, we have ſufficiently expreſſed Our zeal and intentions, and ſhall be as forward to adventure Our own Life and Fortune to oppoſe any ſuch Deſignes, as the meaneſt Subject in Our Kingdom.

For the Malignant Party, as the Law hath not to Our knowledge defined their condition, ſo hath neither Houſe preſented them to us; under ſuch a Notion as we may well underſtand whom they intend, and we ſhall therefore only enquire after, & avoid the Malignant Party under the Character of perſons diſaffected to the peace and Government of the Kingdom, and ſuch who neglecting and deſpiſing the Laws of the Land have given themſelves other Rules to walk by, and ſo diſpenſed with their Obedience to Authority: Of theſe perſons (as deſtructive to the Common Wealth) we ſhall take all poſſible Caution.

Why any Letters intercepted from the Lord Digby (wherein he mentions a Retreate to a place of Safety) ſhould hinder us from viſiting Our own Fort, and how we have oppoſed any wayes of Accommodation with Our Parliament, and what wayes and Overtures have been offered in any way, or like any deſire of ſuch Accommodation, or whether Our Meſſage of the 20. of January

last (so often in vain pressed by Us) have not the decently expressed Our earnest desire of it, let all the world judge: Neither is it in the power of any persons to enclyne us to take Arms against Our Parliament, and Our good Subjects, and miserably to imbroil this Kingdom in Civil wars: we have given sufficient evidence to the world how much Our Affections abhor, and Our heart bleeds at the apprehension of a Civil war, And let God and the world judge, if Our Care & Industry be onely to defend and protect The Liberty of the Subject, The Law of the Kingdom, Our own just Rights (part of that Law) and Our Honour (much more precious then Our Life) and if in opposition to these any Civil wars shall arise, upon whose head the count the Blood and destruction that must follow must be cast: God, and Our own consciences testifie that we are clear.

For Captain Legge being sent hereafter to Hull (though by the way, this is the first time we ever heard that he was accused for the practice of bringing up the Army against the Parliament, neither do we yet know that there is such a charge against him) or for the Earl of Newcastles being sent thither by Our warrant and Authority, We answer a Question long ago in Our Answer to both Houses concerning the Magazine at Hull, wherein We gave cause to think it not safe to be answered: but the generall rumour of the Designe of sending it to the Northern parts, should not be thought sufficient ground for Us to part with such a person of Honour, Fortune, and unblemished Reputation (as the Earl of Newcastle is known to be) into a Town

for

Foot of Our own, where Our chief Magazine lay; And yet the same Persons be warrant enough to commit the same Town and Fort without Our consent to the hands of Sir John Hotham, with such a Power as is now too well known and understood. How Our Refusall to have that Magazine removed upon the petition of both Houses, could give an advantage against us to take it from us; And wherein it was a refusall, all men will easily understand who read Our Answer to that Petition, to which it hath not been yet thought fit to make any Reply.

For the Conviction of those persons who presented the petition to us at York, (whom that Declaration calls, Some few ill affected persons about the City of York) to countenance the Magazine at Hull, we make no doubt but that petition will appear to be Attested both in number and weight, by persons of Honour and Integrity, and much more conversant with the Affections of the whole County, then most of those petitions which have been received with so much Content and Approbation: And for their presumption of interposing their advice, we the more wonder at that Exception, when such Encouragement hath been given, and thanks declared to multitudes of mean, unknown People, persons and powers, who have accompanied petitions of very strange natures.

For the manner of Our going to Hull, We have clearly set forth the same in Our Message to both Houses of that Towne; And for any Intelligence given to Sir John Hotham of an Intention to deprive him of his life, as We know there was no such

Intention in Us, having given him a possible assurance of the same at Our being there, so We are confident no such intelligence was given. Or if it were, it was by some villain, who had nothing but malice, or designe to fright him from his due Obedience, to warrant him. And Sir John Hotham had all the reason to assure himself, that his life would be in much more danger, by refusing to admit his King into His own Town & Fort, then by yeelding Him that obedience, which he owed by his Oathes of Allegiance and Supremacie, and the Protestation, and he well knew was due and warrantable by the Laws of the Land.

For the number of Our Attendants (though that could be no Warrant for such a disobedience in a Subject) it is well known (as We expressed in Our Message to both Houses, to which credit ought to have been given) that We offered to go into the Town with twenty Horse onely, Our whole Train being unarmed: And whosoever thinks that too great an Attendance for Our Self, and Our two Sons, have sure an Intention to bring Us to a meaner Retinue then they yet will allow.

Here then is Our Case (of which let all the world judge) We endeavoured to visit a Town and Fort of Our own, wherein Our own Magazine lay, a Subject in defiance of Us shuts the Gates against Us, with armed men resists, denies and opposes Our Entrance, tels Us in plain terms, We shall not come in. We do not pretend to understand much Law, yet in the point of Treason, We have had much Learning taught Us this Parliament, and if the sense of the Statute 25. E. 3. Cap. 2. be

not

not very differing from the Letter, Sir John Hotshams Act was no lesse then plain high Treason: And we had been contemptibly stupid, if we had (after all those circumstances of Grace and Favour then shewed him) made any scruple to proclaim him Traitour: And whether he be so or no, if he shall render himself, we will require no other Triall, then that which the Law hath appointed to every Subject, and which we are confident we have not (in the least degree) in those proceedings violated, no more then we have done the Priviledge of Parliament by endeavouring in a fair way to challenge Our own unquestionable Priviledges: for that in such a case, the declaring him Traitour, being a Member of the House of Commons, without Processe of Law, should be a breach of Priviledge of Parliament (of which we are sure none extends to Treason, Felonie, or breach of the Peace) against the Liberty of the Subject, or against the Law of the Land, we must have other Reasons then bare Votes.

We would know if Sir John Hotham had (with those Forces by which he kept us out of Our Town of Hull) pursued us to the gates of York (which he might as legally have done) until we have staid from declaring him Traitour, till processe of Law might have issued against him? Will feares and jealousies dispense with reall and necessary formes, and must we when actuall war is levied upon us, observe formes, which the Law it self doth not enjoyn? The Cause is truely stated, let all the world judge (unlesse the meer Sitting of a Parliament doth suspend all Lawes, and we are

the onely Person in England against whom Treason cannot be committed) where the fault is: And whatsoever Course we shall be driven to for the vindication of this Our Priviledge, and for the Recovery and maintenance of Our known and undoubted Rights, we do promise in the presence of Almighty God, and as we hope for his blessing in Our Successe, that we will to the utmost of Our Powers defend and maintain the true Protestant Profession, the Law of the Land, the Liberty of the Subject, and the just Priviledge and freedome of Parliament.

For the Order of Assistance given to the Committees of both Houses, concerning their going to Hull, we shall say no more, but that those persons named in that Order, we presume will give no Commands, or Our good Subjects obey other, then what are warranted by the Law (how large and unlimited soever the directions are, or the Instructions may be) for to that rule we shall apply Our own Actions, and by it require an account from other men. And that all Our good Subjects may the better know their duties in matters of this nature, we wish them carefully to perule the Statute in the eleventh yeer of H. 7. Chap. 1.

We conclude with Master Pyms own words: If the Prerogative of the King overwhelm the liberty of the People, it will be turned to Tyranny; If Liberty undermine the Prerogative, it will grow into Anarchy, And so we fall into Confusion.

Anno

Anno 11° Hen. 7. Cap. 1.

None that shall attend upon the King, and do him true Service, shall be attainted, or forfeit any thing.

THe King our Soveraign Lord calling to his remembrance the duty of allegiance of his subjects of this his Realm, and that they by reason of the same are bound to serve their Prince and Soveraign Lord, for the time being in his wars, for the defence of him and the Land, against every Rebellion, power, and might, reared against him, and with him to enter and abide in service in battell, if case so require, and that for the same service, what fortune ever fall by chance in the same battell, against the mind and will of the Prince (as in this land sometime passed hath been seen) that it is not reasonable but against all Laws, reason, and good conscience, that the said Subjects going with their Soveraign Lord in wars, attending upon him in his person, or being in other places by his commandment within this land or without, any thing should lose or forfeit for doing their true duty and service of allegiance.

It be therefore Ordained, Enacted, and Established by the King our Soveraign Lord, by the advice and assent of the Lords Spirituall, and Temporall, and the Commons in this present Parliament assembled, and by Authority of the same, That from henceforth no manner of person, or persons whatsoever he or they be, that attend upon the King, and Soveraign Lord of this Land for the time being, in his person, and do him true and faithfull service of Allegiance in the same, or be in other places by his Commandment

in

in his Offices, within this Land, or without: That by the true and true way of Allegiance, he, or they be in no wise culpable or attaint of high Treason, or of other offences for that cause, by Act of Parliament, or otherwise by any Processe of Law, whereby he or any of them shall lose or forfeit Life, Lands, Tenements, Rents, Possessions, Hereditaments, Goods, Chattels, or any other things but to be for that deed and service utterly discharged of any vexation, trouble, or losse. And if any Act, or Acts, or other Processe of the Law hereafter thereupon for the same happen to be made contrary to this Ordinance, that then that Act, or Acts, or other Processe of the Law, whatsoever they shall be, stand and be utterly voyd. Provided alway, that no person, or persons shall take any benefit, or advantage by this Act, which shall hereafter decline from his, or their said Allegiance.

FINIS.





22

A LETTER Sent from the Inhabitants of HULL

To the Right Worshipfull the high Sheriffe, and the rest of the Gentry in the County of

YORKE,

Now attending his sacred Maiesties pleasure.

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on PrintedF. B. May 12. 164?.

A LETTER

sent from the Inhabi-

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HULL

To the Right Worshipfull the high

Sheriffe, and the rest of the Gentry in

the County of

YORKE,

Now attending his Sacred Majesties

pleasure.

Printed B. May 12. 164

April 20. 1642.

TO THE RIGHT WORshipfull the high Sheriffe, and the rest of the Gentry, in the County of Yorke, now attending his Sacred Majesties Place.

Gentlemen,

NOw (if ever) stand fast, quit your selves as Fathers of your Country, let it appeare before God and all the World, that truly generous blood

[illegible] in your veines, Evidence in Gods Name, your heartiest loyalty and dearest affection to his most Sacred Majesty. But while you remember the King, forget not the Kingdome for the Lords sake, put not asunder those things which God hath so neerely joyned together, oh consider the Honour, the cause of God, the good successe of this present Parliament, your lives, lawes, liberties, your temporall, your spirituall Welfare lye all bleeding this day at your owne feet, and earnestly supplicate your best assistance.

Till us wee beseech you; shall we dye and you live? Can it possibly goe well with you, while ill with us? Is it not your owne cause and quarrell? Nay, GODS and the Kings which wee maintaine? Stand you not as much interessed, and as deepely ingaged to appeare, for God and the Kings Honour as wee our selves? Were we disposed to Recriminate, we could Anathomize before God and man the worthlesnesse of those unreasonable men, who [illegible] the great Zealots, not onely for the ruine, but the Eclipsing of the Glory of this blessed Parliament.

But

But our intent onely is, to begge that at your hands which in Justice you dare not, and in charity, (wee are sure) ought not to deny us; and that's your helpe and utmost indeavour in this Nicke of our (wee had almost said your) greatest necessity. Be assured there was never a greater prize in your hands then at this time. In poore *Hull* are imbark'd two of the richest Jewells in the world. *Gods Truth*, and *Christendomes Peace*; each of which in valuation farre exceed a Kings ransome. Wee delight not in a needlesse and superfluous expence of words, and therefore we shall in short tell you, what wee or rather God expects this day at all your hands: *viz.* That you (and that with instance) Petition His most Excellent Majesty, to vouchsafe the influence of His Royall favour and gracious presence to His Great Councell, the High Court of Parliament, the onely way, (in humane apprehension) to stanch the bleeding wounds of *Ireland* and distracted *England*.

That you now helpe the Lord against the mighty.

That with as humble boldnesse you manifest your extreame unwillingnesse to come in an hostile way against us, least you bring guiltlesse blood upon your owne heads, and and kindle such a fire in *England*, as will never be quenched. Assure your selves, that

without much caution and greatest circumspection, you may raise up such a spirit as will not be Conjured downe againe in haste. Worthies, Ponder we beseech you our present but sad condition, set your selves before GODS awfull Barre, make our case your owne.

Let your Consciences speake; Would you betray so great a trust committed to you, by so great a Councell? Would you that wee should wound through your sides Heaven and Earth? What you shall attempt against us, will in the reflection result upon God, the King, the Church, the State, your selves; Would you to satisfie a good King set open the Gates, and with the same curtesie gratefie a very bad company, who seeke nothing lesse then either the safety of His Majesties Royall Person and posterity, or the security of His Dominions and Liege-people? Would you have us wash our hands in your dearest blood? In summe, would you have us render you the people of the Kings wrath? Wee are confident you would not; Doe then (according to the primordiall Law) as you would be done unto. Strike in wee beseech you effectually whilest you have time, put not God upon another course of deliverance, least the Honour of *Yorkeshire* be layd in the dust for ever.

Oh!

Oh! Give us in this great ſtreight, reall teſtimony of your affections; and you ſhall for ever have the acknowledgement of the reall obligations of all

Your affectionate Friends and humble Servants, in the poore Towne of *Hull*.

FINIS

Oh! Give us in this great Prodigy, recall
testimony of your affections; and you shall
for ever have the acknowledgement of the re-
all obligations of all

Your affectionate Friends and

humble Servants, in the

poore Towne of Hull.

FINIS

23

THE Fulneſſe and Freeneſſe OF GODS GRACE IN IESUS CHRIST;

DECLARED

In the Point of *Election*, by a middle way betweene *Calvin* and *Arminius*, and different from them both,

In an uniforme Body of *Divinitie*.

By *Francis Duke*.

LONDON,
Printed by *Richard Oulton* and *Gregory Dexter*,
Anno Dom. 1642.

THE

Fulnesse and Fulnesse

OF

GODS GRACE

IN

IESUS CHRIST

DECLARED

In the Point of Election, by a middle

way between

and differing from them both,

in an uniforme Body of Divinitie.

By Francis Drake.

LONDON,

Printed by Richard Oulton and Gregory Dexter,

Anno Dom. 1641.

THE EPISTLE TO THE READER.

GENTLE READER,

IN this Treatiſe, you have the generall ſcope of ſacred Scriptures, cleared from Geneſis the firſt, to Revelations the laſt; and to induce you to reade it without prejudice, you ſhall finde this encouragement, that there is nothing which will leade you to arrogate to your ſelfe that which is not yours, nor to derogate from Gods glory, which ever of right is his, and alſo to induce you to reade it heedfully, here is Gods good

will intended to you, whether you are an Heathen or Christian, within the confines of Christendome, or in the remotest parts of the world; and to either without difference in respect of the end, viz. eternall life, although different in respect of the meanes leading to that end, the which difference you shall find distinctly and clearely manifested from sacred Scriptures: therefore apply your minde to prudence in true godlinesse, that is, according to your light, pitch upon the right end, and then by patience in welldoing, orderly apply the meanes to the end, because to this prudence, our Saviour hath by promise entailed his further assistance herein, saying, I Wisdome dwell with Prudence, and finde out the knowledge of witty inventions; if thou keep them within thee, they shal withall be fitted in thy lips, *Prov. 22. verse 18.* and *Chap. 8. 12.*

Yours in CHRIST IESUS,

F. D.

The generall Method of the whole BOOKE.

CHAP. I.

Of the first estate of man.

OF Nature perfect rendred *Adam* a foure-fold good.

1. His Personall perfections.
2. A continued support of the same.
3. With the parts of the whole Creation, *Adam* had an oneneſſe or ſelfeneſſe, from whence in him did the ſecond Table of the morall Law originally ſpring.
4. The perfections of the whole creation led *Adam* to a perfect union with God in the originall of the first Table of the morall Law, and alſo to a perfect righteouſneſſe and holineſſe.

CHAP. II.

Of the ſecond Eſtate of man.

Man in his perfect nature entred into a covenant of workes with God, which was his ſecond Eſtate, in which is declared theſe foure particulars.

1. What the place was wherein this worke was to be done.
2. What the figures of that place were in reſpect to the worke in the Covenant.
3. What *Adams* obedience in the worke of the Covenant was.
4. What was the intended end in the Covenant.

CHAP. III.

Of the third Eſtate of man.

Opening the State of the world in the fall of *Adam*, wherein is handled:

1. What wee loſt.
2. What we loſt not.
3. What we found: firſt, the evill of ſinne; ſecondly, the evill of puniſhment.

CHAP. IIII.

Of the fourth Eſtate of man.

1. That the ſalne world was redeemed and reſtored by the ſecond Adam.
2. God appointed him ſo to be, and ſo to doe before the world was.
3. That in the point of time when the firſt *Adam* fell from the worke of the Covenant, then the Lord Jeſus as the ſecond *Adam*, entred into the ſame worke.
4. That this entrance removed for ever that judgement which upon the fall was to paſſe upon the world to execution, ſo as never man periſhed for the ſame.
5. By Chriſt the world together with all mankinde was then eſtated to goe on, travelling towards that perfection it loſt in *Adams* fall.
6. Foureteen Objections againſt the premiſſes are anſwered.

CHAP.

Chap. V.

Wherein is laid downe a fifth generall point, *ſcil.* That Gods proceedings in this fourth eſtate of man, is intending & extending eternall life to all and every individuall of mankinde alike, without any perſonall reſpect through all ages, the which point is referred to three heads.

1. From the time that *Adam* was caſt out of the garden of *Eden* to *Abrahams* time.
2. From *Abrahams* to *Chriſts* comming in the fleſh, and manifeſted in the Goſpell.
3. From that time to his comming to judgement the firſt part of time is handled and finiſhed in this *Chapter.*

The ſecond part of time is handled and finiſhed in the ſixth *Chapter*, and ninth *Chapter* to the *Romans* is expounded.

The 7th. *Chapter* is anſwer to a queſtion propounded at the end of the 6th. *Chapter, viz.* in what eſtate for eternall life ſtood all the *Gentiles* or *Heathens* till they were called to *Chriſt* by the Goſpell.

The eighth *Chapter* is an introduction to the third part of time.

The ninth *Chapter* openeth what was Gods extraordinary call of the *Gentiles* in the third part of time.

The 10th. 11th. 12th. *Chapters* openeth what was, and is Gods ordinary proceedings in the third part of time, and ſhall be, till time ſhall be no more, and in the 12th. *Chapter* is anſwered 13. Objections.

A Table containing the Particular contents of this TREATISE.

THe Covenant which God made with Adam was onely it which originally gave mankinde right and power to inherit the heavenly glory. Page 10 11.

How by creation the first Adam was made a living ſoule, and how by the covenant he was made a quickning ſpirit, the which quickning ſpirit is now onely originally from the ſecond Adam. page 12, 13.

That the two globes of this inferiour world ſhall be changed into a nature, for kind neere to the ſpirituall nature of the glorified bodies of the Saints, toward which it groningly travelleth with them. pag. 34, 3.

In Adams fall we loſt all good that is communicated to us by the creation, and alſo that intended by God for us, by inſtituting the Covenant, as appeares, by comparing Gods proceedings in our redemption by Chriſt, Chap. 4. p. 17, 25, 26.

By Gods juſtice in the covenant for Adams ſinne we were more deepely dead in ſin then now we can be, although twice dead in ſinne, and pluckt up by the roots. page 20.

The manner how God caſt Adam out of the Garden of Eden diſtinctly explained. p. 48

The grounds why God ſo loved the fallen world that he gave his Sonne the ſecond Adam Chriſt Ieſus to redeeme it. page 40, 41.

That man now ſinneth not againſt God by the rule of that covenant then made with the firſt Adam. page 39.

When we in the fall were internally and totally divels, yet in the reſtauration of the fallen world by the promiſed ſeed God put into the nature of man an internall principle diſpoſing him to come to receive his guifts of faith and ſalvation in Chriſt. pag. 28

Gods distinct proceedings to Cain *and* Abel, pag. 95
Man was justified before faith, and without it. page 31
Faith and workes foreseen nor any respect to mans person was any ground why God accepted or elected man to eternall blessednesse. page 33, 61, 63
All mankind dying in Infancy or naturall Ideots, or the like, are saved by Christ, and the grounds why. pag. 36. 37, 38. 44. 45
How by tradition, the ten Fathers before the flood by beliefe of truth, reached the Oracle of life from hand to hand through their generations. page 53. 54
That God would rather have glorified his mercy in the salvation of the old world then his Justice in their destruction, yet all that perished in that flood perished not eternally. p. 55
That upon Noah *his offering in a figure Christs satisfactory sacrifice, God renewed his mercy universally to the world.* page 56, 57
A particular description how Noahs *first off-spring married themselves to God ungratefully for that mercy, and how God proceeded against them for that.* page 58
From whence all hellish Paganisme *did originally spring.* page 59
Because of mans apostasie from God in the object of justification, therefore hee confined the Oracle which conveyed that object to narrow bounds three times. pag. ibid.
What the number of eight did signifie in reference to Noah. page 56
In what sense Christ is the Saviour of all men, especially of them that believe. page ibid.
That God the second time predestinated man in Christ by covenant with Abraham, *man being by his universall apostasie then fitted to destruction.* page 60 61
In what sense God hated Esau *& loved* Iacob, p. 65. 72, 73
That the Church of the Gentiles *shall never totally depart from Christ, as hath the Church of the* Jewes. p. 122. 123
In what sense God hath mercy on whom he will, and whom he will he hardneth. page 74
How man comes now to be necessitated to sin. p. 83. 84. 85

what

What most properly is Gods Booke of Life. page 88
That in heaven amongst the Saints there is no difference of degrees of glory. page 89 90
That God gave rules how hee would have man put Christ to death, so as hee would be well pleased with them that did it. page 82.83
That the Saints faith is not the condition of the covenant of grace, page 87.88.
The Law of Moses *distinctly explained.* page 67
What absurdities doe follow the misapprehending of Moses *Law.* page 78.79
What made the way to eternall life narrow to mankinde, yet in that narrow way man might, and some did attaine eternall life. Chap. 7.
That God directed the second Adam *as well as the first by Allegories to his eternall happinesse in the work of the worlds redemption, to which he was borne, in five relations.* P. 100
A definition what that truth is, to which Christ was the faithfull and true witnesse. page 101
What right and title of Christ it is, which is imputed or accounted to man in generall, or to the Saints more specially. page 113
That God never reprobated man personally to unavoydable damnation. page 112.113
That his powring out of his spirit extraordinarily upon all flesh was twofold. page 115.
Of the Jewes *rejection in wrath.* page 85.86
Of the Jewes *reception in mercy.* page 86.87
Of the Lords Supper, or in what sense Christs flesh is meat indeed, and his blood is drinke indeed. page 66
Of Baptisme. page 37.38
A definition when the spirit of a man under the covenant of grace is dead in sinnes and trespasses. page. 121
A definition what man is a righteous man, Chap. 11.
A threefold degree of justifying faith. page 128
Justifying faith defined, and also the perfection of it. page 131.132
Other faiths distinguished from justifying faith pag 130

In

In what ſenſe Chriſt is a Prieſt for ever after the order of Melchizedeck. page 123. 124

The different operations of juſtifying faith perfect and imperfect. page 138, 139

What reward God rendreth to the Saints for their good and evill workes done in the body, page 140. 141 142

The manner how God perfecteth juſtifying faith in the Saints. page 134 to 138

That the naturall liberty of the will, is no barre to keepe man from an undiſſoluble union with God in the obiect of juſtification. page 150 151

Of Manaſſes, Salomons, Pauls *and* Peters *different backſlidings.* pag. 149. 150

God loved Abraham, Daniel *and* David, *being conſidered perſonally, no more then the perſons of other men generally.* page 150. 151

In what ſenſe the Saints raigned with Chriſt a thouſand yeeres. page 166.

In what ſenſe juſtification is referred to faith. pag. 77.

That the will of man is no more freed from ſin and free to righteouſneſſe, then it is freed by Chriſt, therefore to attribute any thing well done by man from the force of his pure naturalls abſurd. page 150. 151

That God willed not Adams *fall to the damnation of man, yet God willeth the damnation of all that periſh eternally.* page 150. 154

A brieſe deſcription of the Antichriſt. p. 155. 156. 157

From the whole Treatiſe, as opening the maine ſcope of the Scriptures, is definitively laid downe what was Gods decree before the world was, after the counſell of his owne will, concerning the eternall ſtate of mankinde. page 167. 168

Errata.

PAge 5 line 15. for God reade good, p 6. l. 32. erfections, *r.* perfections, p. 7. l. 4. boded, *r.* lodged. p. 11. l. 12. Adaras *r. Adams*. p. 13. l. 42. farth, *r.* earth. p. 19. l. 36. conditirn, *r.* condition. p. 23. *cap.* 4. l. 5. after work, *r.* of. p. 73. in marg. untorne *r.* unborne. p. 79. l. 29. blot out farre. p. 86. in marg. externall, *r.* eternall. p. 93. l. 25. wrath *r.* worth. p. 99. l. 9. type *r.* high. p. 114. l. 8. uncircumciſed *r.* circumciſed. p. *ib.* l. 29. God. *r.* Gods. p. 117. l. 14. at *Epheſus*, *r.* to the *Epheſians*.

A TREATISE OF FREE GRACE.

Chap. I.

Opening the first Adams *pure Naturals, which was his first Estate.*

THe first *Adam* in this world, passed through foure Estates: two before his fall; the third was his fall; the fourth was that estate after his fall.

The first produced him good, and not evill; and this was the estate of the creation.

The second propounded to him good and evill, and this was the State of the Covenant betweene God and him.

The third was his transgression, namely, his fall; and this produced him the losse of all good, and an hereditary possession of evill totally and eternally.

In what ſenſe Chriſt is a Prieſt for ever after the order of Melchizedeck. page 123. 124

The different operations of juſtifying faith perfect and imperfect. page 138,139

What reward God rendreth to the Saints for their good and evill workes done in the body, page 140. 141 142

The manner how God perfecteth juſtifying faith in the Saints. page 134 to 138

That the naturall liberty of the will, is no barre to keepe man from an undiſſoluble union with God in the object of juſtification. page 150 151

Of Manaſſes, Salomons, Pauls *and* Peters *different backſlidings.* pag. 149. 150

God loved Abraham, Daniel *and* David, *being conſidered perſonally, no more then the perſons of other men generally.* page 150. 151

In what ſenſe the Saints raigned with Chriſt a thouſand yeeres. page 166.

In what ſenſe juſtification is referred to faith. pag. 77.

That the will of man is no more freed from ſin and free to righteouſneſſe, then it is freed by Chriſt, therefore to attribute any thing well done by man from the force of his pure naturalls abſurd. page 150. 151

That God willed not Adams *fall to the damnation of man, yet God willeth the damnation of all that periſh eternally.* page 150. 154

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The fourth was the State of the Reſtauration of the world by the ſecond *Adams* Redemption, and this propounded to him and all mankind good and evill.

The Eſtate of the felicity of the Creation produced to Adam *a fourefold good:*

Firſt, his Perſonall perfections: ſecondly, his continuall ſupport of the ſame: thirdly, an oneneſſe or ſelfeneſſe with the parts of the whole creation: fourthly, the perfections of the whole creation, led his reaſonable ſoule in love by his ſenſes to a perfect union with God: Of theſe in their order.

Firſt, his Perſonall Perfections are deſcribed by *Moſes*, *Gen.* 2. 7. in three particulars; firſt, the Lord God formed man of the duſt of the earth, and that was the perfection of his body: ſecondly, he breathed into his noſtrils the breath of life, and that was his ſoules creation by infuſion: thirdly, man became a living ſoule that is compleatly compoſed in his Vegetative, Senſitive, and Rationalls: or in his Perſonall perfections, rightly diſpoſed to operate according to that eſtate; ſo that *Adam* might truly ſay to God of his workmanſhip in him, I will praiſe thee, for I am fearefully and wonderfully made; marvellous are thy workes, and that my ſoule knowes right well, *Pſal.* 139. *verſe* 14.

Secondly God rendered to him by the whole perfections of the creation, a continued ſupportation of his Perſonall perfections, and therefore hee made all firſt, and man laſt, *Gen.* 1. 26. implying man could not ſubſiſt one minute * in his Perſonall perfection out of it; Therefore as the ſpangled skie with Lamps of light in their order, was of his Houſe but the ſeiled roofe: ſo alſo the earth with it's moſt perfect fragrancie and ornaments, was but the pavement of his habitation.

* It is true, man now ſubſiſts, but not perfect in nature; but as the creation is ſubject to vanity, ſo is the body of man.

And as the creatures vegetable being his appointed food, rendering their ſpirit or life to his nutrimentall ſupport, ſo alſo the virtuall force of the celeſtiall and terreſtriall globe, in a mutuall efflux, did not onely with their moſt ſweet imbreathings internally maintain that compound of *Adams* ſweet and ſubtill life in his Perſonall perfections; but alſo to his body externally naked, by their mutuall touch, was to it rayment, not onely comfortable, but alſo honourable and glorious: for (ſaith the Text) *They were both naked, the man and the woman, and were not aſhamed*; implying the fore-

foreſaid ſupport, as needing no other, *Geneſ.* 2. *verſe.* 25.

Thirdly, an oneneſſe or ſelfeneſſe with the parts of the whole Creation; It is true, Earth, Ayre, Water and Fire, were not the nature of *Adam*, yet every one of their natures was in his, as the principles of his Elementary body, and ſo were to him as himſelfe.

Againe, the nature and lives of vegetable Plants and Trees, was not the nature of *Adam*; yet their kind of natures and lives were reſident in his: as in the growth of his bodily ſtature, the nayles of his fingers, toes, and other parts, as parts of himſelfe.

Againe, the nature and lives of ſenſitive Creatures were not the nature of *Adam*, as in the Beaſts and Birds and other of that generall nature; yet their kinds of nature was in his: as in his touch, taſte, hearing, ſmelling and ſeeing, as parts of himſelfe; but the womans nature was his, and his hers; as fleſh of his fleſh, and bone of his bone, and ſo the moſt proper roote to produce their owne kinde.

And from this univerſall oneneſſe or ſelfeneſſe of natures did naturally * ſpring in the mind of *Adam* in his pure Naturalls, the ſecond Table of the morall Law, namely, *To love thy Neighbour as thy ſelfe.*

* The firſt originall of the ſecond Table of the morall law.

As for the Eſſence of *Adams* reaſonable ſoule, although he knew it farre more then we doe ours, yet he knew it not but by it's effects: So alſo, the intrinſecall formes of all creatures, although hee knew them by their effects more then we can, and in that reſpect ſaw a kinde of ſelfeneſſe of the ſoules of all creatures with himſelfe farre more then wee can; yet in reſpect of their ſpecificating forme, which internally gave this thing to be this, and that to be that.

This to him was inviſible; as was his owne reaſonable ſoule, which was his intrinſecall forme primarily ſpecificating him from other creatures.

And the reaſon why the internall forme or ſoule, or being of all creatures even to the being of a ſtone is inviſible, is this, becauſe mans reaſonable ſoule being involved in an Elementary body, although perfect, is clouded to perceive his owne nature, or the like: For as Gods eſſentiall perfection, by reaſon of his unmeaſurable perfections, is removed farre from ſenſe and weake reaſon; and therefore unperceiveable and inviſible to man; ſo alſo is the manner knowne onely to God, how all things ſubſiſt in him, and

receive the continuation of their ſubtile lives and beings individually.

And the univerſall ground of this ſelfeneſſe betweene all creatures and *Adam* in the creation, is this; becauſe the whole creation conſiſting of many parts, was but one effect or off-ſpring of God, as his Generation; yet not by any derivation of his Eſſence eſſentially, but by his powerfull production by creation wondrouſly.

As firſt, from a meere nothing to a formleſſe maſſe, and from thence to that perfection which then it was, and ſo now all things ſubſiſt and continue in him, but the manner how, is inviſible and unperceiveable to man; if to *Adam* in his innocency, much more now to all mankinde, but we muſt believe it, becauſe God hath ſaid it, *Acts* 17. *verſ* 28.

Fourthly, the perfections of the whole creation, led *Adams* reaſonable ſoule, by his ſenſes, to a perfect union of love in God, which was his moſt proper bleſſedneſſe in the ſtate of creation: for although the ſoules infuſion was the beſt o his being; yet it was no part of his bleſſedneſſe, for that was but the uniting of two created natures to make his perſonall being, which a man may have, and be accurſed.

But this was the union of the creature with the Creator, by perfect love in a mutuall concordance; for as God created *Adam* fitly and rightly diſpoſed to operate to God as his chiefeſt good, ſo alſo God did excitively draw him to this union by leading him, from the effect to the cauſe, from the creation to the Creator, as from the drop to the Ocean.

For God to *Adam* was not onely tranſparently agreeable (by the perfection of the creation) to his ſenſes, but alſo to his underſtanding and his will: firſt to his underſtanding, by the truth of that perfection, and ſecondly to his will in the perfection of goodneſſe.

For, firſt to his underſtanding, by all his ſenſes was conveyed the truth of Gods power and wiſdome, in the wonderfull compoſure of all creatures, in their ſeverall ſhapes, natures, kindes, qualities and vertues, harmoniouſly amyable, but chiefly *Adams* perſonall perfections ſo beautifull, and his reaſonable ſoule, the mirror of Gods worke of power and wiſedome; and all joyntly together gave *Adam* a concludent proofe, that God in himſelfe was infinitely beyond all this that he had communicated to the perfection of the creation, and therefore this demonſtrative Principle

of

of truth was agreeable to the naturall property of his understanding, which naturally lookes at truths.

Secondly, also to his will was an agreeableneſſe in goodneſſe: Firſt in reſpect of the things themſelves; all good, yea very good by Gods owne teſtimony: Secondly to *Adam* as an Ocean of good, univerſally terminating all their forces and vertues of their perfections to his harmoniſing ſupport, as before is declared.

Againe, *Adam* himſelfe being both in nature and authority over all creatures, as their Lord and King, (under God) ſo that by his ſenſes, to his underſtanding and will, was declared the good will of God to him in all, by all and above all creatures.

Therefore here was an agreeableneſſe, univerſally to his will, which naturally look'd at God as the eye doth follow the light; So that if *Adam* was created in knowledge, after the Image of him that created him (as certainly hee was) then mans originall righteouſneſſe in his pure naturals was this, namely, man * operating underſtandingly from the effect to the cauſe, from the whole creation to the Creator, according to the rules of the perfections of the creation, as to him in whom he and they did live, move, and had their being.

Col. 3. 10. Eph. 4. 24.

* Mans originall righteouſneſſe.

The reaſon why thus to operate, was his naturall righteouſneſſe, is, becauſe it was right according to the perfection of that truth which ſhined in the perfections of the creatures to him.

Againe, his holineſſe in his pure naturalls was this: his operating according to the perfections of the creatures in the * purity of his perfect love to God, in all, through all, and above all, living not ſo much amongſt the perfection of the creatures, where he was as in God whom he ſo loved, and the reaſon why, in theſe perfections of love was conteined his naturall holineſſe, was this: Becauſe by it hee did not onely ſet God above all creatures, but alſo by it hee did rightly dedicate himſelfe to Gods uſe onely, and alone with al his ſoule, with al his heart, and with all his ſtrength for it is the property of love to adde to the perfection of the thing loved, more then to it ſelfe, as wee ſee in *Ionathan* and *Moſes*, *&c.*

Mans originall holineſſe.

That *Adam* had this in the perfection of it, is proved thus; if all love in men generally doth ariſe from that agree-

ableneſſe which is betweene the ſubject and the object; as certainly it doth, then in *Adam* moſt of all, becauſe to him (the Subject) God (the Object) did ſhine in all the perfection of the creation in a ſutable agreeableneſſe, in all things in all reſpects, as before is proved.

Therefore in *Adam* there was the truth of that perfect love to God againe; and not onely the truth, but the uttermoſt extent of love in the ſtrength thereof: for if the beauty of the Object being tranſparant to the Subject, will draw forth all the ſtrength, which is in the Subject to it ſelfe, as in *Ionathan* to *David*, and *Moſes* to God, then much more did it draw forth *Adams* love to God, as the moſt tranſparent object of beauty, being an object of infinite goodneſſe excitively drawing out his ſoule in all his ſtrength, in a liking and uniting affections in all, through all, and above all.

2 *Sam.* 1. 26. *Exod.* 32. 32.

And from this Principle in his minde did naturally * ſpring the firſt Table of the morall Law, namely, to love God with all the ſoule, and with all the ſtrength: and here I will note theſe five obſervations for concluſion of this Chapter.

* The firſt originall of the firſt Table of the morall law.

Firſt, that man in his innocency, in the perfections of his righteouſneſſe and holineſſe was but the receiver of all his good; as his being, paſſively by creation: and his bleſſednеſſe actively by reception, as by his ſenſe, his reaſon, will and affections, he enjoyed God.

And what had hee that hee had not received? for it is proper to God alone to be being and bleſſedneſſe in himſelfe and of himſelfe; Therefore both men and Angels are but receivers of all their good from God.

Secondly, here obſerve, that the perfection of the creation in the eſtate of pure naturalls, had no dependancie upon *Adams* Perſonall perfections; or his perfect operations, whereby they could keepe, or loſe their created perfections by him: therefore it was from ſome other cauſe, whereby they became ſubject to fall into vanity; for in this eſtate *Adam* depended upon them for the ſupport of his Perſonall perfections and operations, but not they upon him; for they were created in their flouriſhing perfections before *Adam* was: All being made, firſt in their immediate dependancie upon God; but hee laſt: therefore in this eſtate they had no ſuch dependancie upon him.

Thirdly, here obſerve, that man perfect in holineſſe and righteouſ-

righteousnesse, did not by false apprehensions, interpose the good in the Creatures, betwixt *God* and him, to cut off his blessed union of love to *God*, nor *God* from him, for hee by that perfect love loded himselfe, and all that created good in *God* from whom it came, and so returning to *God* the glory of all his workes which he had created and made, and so gave *God* full content.

Fourthly, observe that in the estate of perfect Creation of the world, *God* establish'd his Glory to returne to him, in a mutuall concordancie of mans good, and no otherwise; and therefore the state of Creation produced man good, and no evill; for *God* looked upon all, and saw it was all good, as liking it well. 4.

Fiftly observe, that although *Adam* did beleeve *God* to be being and blessednesse in himself and of himselfe, and communicating all blessednesse to him, yet this estate to *Adam* was not an estate of Faith, for *Adams* beliefe of all this, did arise to him by naturall demonstration, from the perfections of the Creation, according with the perfection of his Senses, and Reason, and so to his will. 5.

Therefore all to him was but Naturall; but in an estate of Faith, to live by Faith in *God*.

Firſt for the thing beleeved, it must be Supernaturall. 1.

Secondly, man his minde must depend for the attayning of it upon the credit he gives to the word of *God*, which only declares the thing to him, but so was not this Estate, and therefore this was not an Estate of Faith to *Adam*. 2.

But his next estate to this, was an Estate of Faith; namely, the worke of the Covenant, which is the next ground to be treated of.

And so much for Adams *first Estate, being naturally perfect in all.*

CAP. II.

CHAP. II.

Opening the Covenant betweene God and man.

GOD having revealed to *Moses* the Creation of the World, hee in the next place, makes knowne to him a Garden, that was Planted by *God* himselfe, without the helpe of man, in which place comes in the second Estate of *Adam*, before his fall, and his entrance into this Garden, was to enter into Covenant with *God*, and *God* with him, for good and evill, for this Estate did not propose good only to *Adam*, as did the Estate of Creation *, but good and evill, was in the Covenant propounded unto him. *I call it a Covenant,*

First, because here was Conditions betweene *God* and *Adam* for life and death; I say for life and death, to *Adam* and all mankinde comprehended in generall, under the names of good and evill, good to be rendered, if hee did obey the Rule of the Covenant, evill if he did disobey it.

Secondly, those conditions were agreed on by *Adam*, with a full consent, he being then not only in the perfections of the second Table of the Law, as to love his Neighbour as himselfe; but also in the perfection of the first Table of the Law, namely, in the truth, and utmost extent of his love to God, *with all his Soule, and with all his Strength*; therefore hee readily concluded this Covenant with God for the world in this different Estate from the former.

But for the cleare opening of this Second Estate, I will propound foure things.

First, what this Garden was.

2 What its signification was.

3 What *Adams* obedience in it was.

4 What was the end *God* intended by *Adams* obedience in this Covenant,

First, this Garden was but a part of the Terrestriall Globe, for saith the Text, *The Lord God planted a Garden Eastward, in Eden*, therefore but a part *Gen.* 2. 8.

This

* *Adam* was by God fitly enabled to perform the Covenant, in the behalfe of God and the world, before God called him to so weighty a businesse; and the reasons why God led Adam from one perfect State to a higher, are primarily two, first because the created perfections of this world, could not direct or admit him to enjoy God, answerable to his vast comprehension, being a Spirit so neare the Angelicall nature: secondly, because God was delighted to receive his glory at as high a pitch, as his reasonable creature could apprehend or comprehend its felicity, to all eternity.

This Garden was planted by God with Plants, some for *Adams* delightfull consolation, and some for his nutrimentall sustencation; for, (saith the Text) *Out of the ground, the Lord God made to grow every tree pleasant to sight, and good for food*, Verse 9. 2.

In the midst of the Garden, God planted two trees, distinguished by two significant names, implying some further use: for, (saith the Text) *God caused to grow the tree of life also in the midst of the Garden, and the tree of knowledge of good and evill*. Gen. 2. 8. 3.

Into this Garden came a River to replenish it in fruitfulnesse, and comming in but one, there God divided it into foure. and from thence it did run downe the terrestriall Globe foure wayes, as saith the Text, *And a River went out of Eden to water the Garden, and from thence it was parted, and came into foure heads, &c.* Gen. 2. 10. 4.

This Plantation or Garden being thus finished, *Adam* by God was thither conveyed, and the perfections thereof, was to depend upon his operations; for, saith the Text, *The Lord God tooke the man, and put him into the Garden of Eden to dresse it, and to keepe it*, Verse 5.

And so much for what this plantation was.

Certainly this was for some further end and use, then was the perfections of the whole terrestriall Globe,; for all the trees of this Plantation or Garden, were vegetables in their perfections, as were those on the whole terrestriall Globe: Therefore this Garden as a plantation by sequestration and signification) made the onely difference between it and the world. 2.

And the signification in generall, was but this; that as in future time the land of Canaan, with all it's fruitfull splendor, did prefigure the celestiall Canaan. As to the second *Adam*, as appeares *Chap.* 8. So this to *Adam* in the beginning of time did prefigure the same Angelicall felicity of Divine glory in the Heaven of heavens.

From this ground God made the Garden to excell the glory of the whole terrestriall globe, that by faith *Adams* soule might be raised to worke by love to God, feeding on Angells food by beliefe of truth.

So much for the generall signification.

Againe, more particularly: First, whereas God did not commit the whole terrestriall globe, but onely this part,

(as the glory of the world) to *Adams* dressing and keeping.

This figuratively implies, that now by vertue of Gods Ordinance, the creation had it's dependence for it's good, naturall and supernaturall; or for an evill equivalently contrary upon *Adams* operations in this Covenant. And here came in the onely ground, how by *Adam* the creature could be raised higher, or lose it's supernaturall perfections, and become subject to vanity, *Rom.* 8.

2. Whereas God caused to grow up in the midst of the Garden a naturall tree, naming it the Tree of life; this figured to *Adam*, that he (to his naturall posterity, in obeying the worke of the Covenant by beliefe of truth) should (from Divine Justice) be as a tree in his branches of naturall perfections, growing up to a celestiall life; or as a flourishing tree of eternall life. But now this tree of life is onely in Christ Jesus the second *Adam*, to all right believers, *Rev.* 2. 7.

3. This River running downe it's chrystall streames foure severall wayes, from this Paradise of terrestriall pleasure as from the Throne of God, prefigured to *Adams* faith Gods justice, as pure streames of waters of celestiall life; for his obedience (according to the Covenant) should successively run downe to render eternall life; first by faith, and secondly by fruition to his posterity, through all generations, to the last of mankind that was to descend of his loynes; but now this River onely issues from the second *Adam* in the doctrine of truth and mercy conveying Gods gift of his imputed righteousnesse as the tree of life, *Rev.* 22. 12.

4. The other tree which God caused to grow in the midst of the Garden, naming it the tree of Knowledge of good and evill; prefigured to *Adams* faith summarily, all contained in the Covenant; that is, the Knowledge of good equivalent to Angels; or the knowledge of evill equivalently contrary in either, as he did obey or disobey.

And the ground why God instituted this Garden thus, in all these prefigurations and significations, was this: Because, the heavenly glory to *Adams* terrestriall perfections, was supernaturall; for it is one thing for *Adam* to know by the perfections of the creation, that God was able to create a supernaturall glory, he appearing by it *Infinite in Wisdome, Power and Goodnesse*.

And another thing, that hee had created it, and would bring

bring him to it, if hee did obey the rule of the Covenant; for the perfections of the creation did demonstrate to *Adam*, that God was able to doe such a thing, but no more but the Covenant by God Word was expresst for a contrary evill.

And all those prefigurations and significations from the agreeableneſſe of the type with the antitype, did make knowne to *Adam*, that the ſupernaturall glory was made and in being alſo from the word knowledge of good, that he ſhould aſcend to enjoy it to all eternity, if hee did obey the rule of the Covenant, or an evill equivalently contrary if he did diſobey; and therefore, becauſe ſupernaturall, all was needfull to ſtrengthen *Adams* faith, to withſtand the temptation, in point of triall, for God doth nothing in vaine.

See this point cleared to the 13. Objection in *Chap.* 12.

And ſo much for what the Garden or Plantations ſignification was, with reſpect to Adams *worke in the Covenant.*

2.

Thirdly, now *Adam* was to obey two rules in the Covenant; one affirmative, the other negative. The affirmative was to this end, namely, to continue his naturall being to be a meanes to a ſupernaturall end, by eating the fruits of this Garden: for as in the precedent eſtate of creation, hee was to eate of the fruit of the creation for his nutrimentall ſuſtentation; ſo now of the fruits of this Garden alſo; for the Lord God commanded the man, ſaying, *Of every tree of the Garden thou mayeſt eate freely*, Gen. 1.29. Gen. 2.16.

The negative rule was it by which hee was to improve his ſtrength of body and mind to God by obedience, namely, the forbearing to eate of the tree of knowledge of good and evill; *but of the Tree of Knowledge of good and evill thou ſhalt not eate, &c.* Gen. 2. 17.

And this rule led him to be both paſſively and actively obedient, paſſively in two things:

2.

Firſt, although in the perfection of the creation, all things good for food was due to him by Gods allowance without reſtraint, yet in this Garden or Plantation, by this rule hee was to ſuffer this reſtraint, namely, to deny himſelfe to eate of the fruit of this Tree of knowledge of good and evill, upon paine of moſt dreadfull conſequences; for, ſaith the Text, *In the day that thou eateſt thereof, thou ſhalt certainly die the death*, Verſe 17.

2.

Although in the perfection of the creation, God rendred his ſweete imbreathings, very good, and no evill, yet in

this Garden the obedience of theſe rules bound them to ſuffer the imbreathings or the aſſaults of Satan that evill one in point of triall. (a)

And here lay the life of their obedience: for without this aſſault their triall had beene no triall to the improvement of their naturall perfections of righteouſneſſe and holineſſe to Gods Covenant in point of good and evill.

And againe, this negative rule led them to active obedience in two particulars: firſt the fruits of this tree of good and evill being naturally good food, it required of them a diligent obſervation of their naturall appetite, leſt it might diſpoſe them to tranſgreſſe the rule of the Covenant.

This rule led them in ſtead of feeding their bodies with the fruit of this tree, to feed their ſoules by beliefe of the ſignified knowledge of good, equivalent to Angels in glory; or with the ſignified knowledge of evill equivalently contrary in eternall miſery.

So much for this point, what Adams obedience in the Covenant was.

Laſtly, the intended end of Gods Covenant with *Adam*, was of great conſequence, for it reſpected God, all mankinde, the World, and the Divell: for what if Satans lye to the woman, pretended that there was no truth in Gods word, for their death, if they did tranſgreſſe, ſaying, *yee ſhall not die at all*: and what if Satan did make God to them to be but a meere impoſture, as only pretending, that Angelicall good, but never intended it, for to the woman (in the Serpent) he ſaid: God *doth know that in the day that yee eate thereof, your eyes ſhall be opened, and yee ſhall be as* Gods *knowing* good *and* evill. He not denying a higher good intended in the Covenant, but implying Gods command, was the only thing that kept him from attayning it.

I ſay, what of all this? for if hee had (in beliefe of Gods word) abſtayned from eating the fruit, according to the rule of the Covenant, then they had not only freed themſelves, from being murthered, the world had not been deſtroyed, Gods word had not been nullified Satan had not (in the beliefe of his lyes) bin magnified but on the contrary, from their beliefe of truth, working to God by love; God (over all by his word of truth) had bin glorified in two reſpects. 1. Becauſe (b) by his Juſtice according to the Covenant, the naturall perfections of the Creatures, together

(a) As did the ſecond *Adam*, Luk. 4.3,2.3.4.

(b) So that Gods juſtice would have bin glorified to all eternity in the firſt, demonſtrating his righteouſneſſe and goodneſſe in the eternall felicity of all mankinde with Angells, 2. righteouſly demonſtrating his wrath in the Apoſtate Angells or Divells, by *Adams* repeling their lies, yet not but that juſtice precedently did in the right of Gods glory, paſſe to immediate execution on thoſe Apoſtat Angels, and by their murthering of *Adam*, Gods juſtice from thence did ſuperabound upon them by Gods giving way to them to bruiſe the heele of Chriſt in the aggravation of their malice, ſo that they were not only excluded Angels glory at the firſt but ſhall draw upon themſelves the latitude of Gods Attributes, glorious in wiſdom

ther with man in his pure Naturalls for wages to *Adams* worke should have received a quickening Spirit, and man in the perfection of faith; So travailing together towards their celestiall perfections. 2. And Satans lyes (by beliefe of Gods truth nullified, and consequently Satan most justly condemned, for a lyer, and murtherer of mankinde, the destroyer of all the works of God, and adjudged for a most impudent blasphemer of God, and all this would immediately have followed upon *Adams* perfect repelling of Satans temptations.

power, and his rightfull justice to all eternity, whē God shall loose their chaines of darknesse by which they are reserved unto that day, at the remembrance whereof they tremble.

For the Justice of the Covenant was expresse, for immediate execution, even the same day and minute, *for in the day thou eatest thereof thou shalt surely die the death*, Gen. 2. 17.

Againe, a second reason is drawn from the nature of the Covenant, which was for good and evill, therefore no middle Estate, but good or evill immediatly, even as upon *Adams* offence, judgement pitched upon all to condemnation: So on the contrary, if *Adam* had obeyed the Rule of the Covenant, there would have bin produced a posterity through all Generations, ascending successefully to the Elect Angells in Angelicall glory in perfect union, in soule and body, for the Couenant was for all mankinde alike in good.

But it may be objected, mans body in its pure naturalls, being but flesh and blood, in an Elementary compound could neither ascend nor be able to inherit the spirituall Glory suitable to the nature of Angells, so powerfully glorious, therefore that Angelicall glory was not intended in the Covenant. *Object.*

Although mans naturall body could not inhabit that Kingdome as St. *Paul* affirmes, 1 *Cor.* 15. 50. yet that body naturall made a spirituall body, is a powerfull body as St. *Paul* affirmes, 1 *Cor.* 15. 43. And therefore it could both ascend and inherit with Angells; for if *Adam* had kept the negative Rule of the Covenant as is declared, then as in the perfection of nature, he was made a living Soule, so in the justice of the Covenant God would have made him to his posteritie a quickening Spirit, not only in the perfection of Faith living a spirituall life in his pure Naturalls, but would also have quickened his naturall Elementary body, with a spirituall Nature, powerfull to ascend and inherit the glory of Angells, successively to the last man that should live on the Earth; but now in the second *Adam* one-

Answere.

ly, is this twofold quickening Spirit found, who only is the Resurrection and the life of man, as St. *Paul* affirmes 1 *Cor.* 15. 45.

Object. But it may be further objected, the second *Adams* body and soule were seperated, and his body raised from the grave, not a spirituall, but a naturall body of flesh and blood, therefore mans naturall body of flesh and blood, doth inherit the Kingdome of *God* in the glory of Angells.

Answere. The second *Adam* must be considered as a sinner, not in his nature, nor an actuall transgressor, but imputatively a sinner, for he was so made sin for us, that we might be made the righteousnesse of *God*, given us imputatively in him.

But if the first *Adam* had kept the Covenant, then no sin; therefore no separation of God from him, or the soule from God which was his death, nor of Soule from Body, which was but the shadow of death, but he should have ascended in perfect union of love, naturall and supernaturall to God and his Neighbour, in the perfect union of Soule & Body, and should have knowne no separation in either, for their bodies should have been made spirituall by a change, as shall all mens which shall be found living at the generall judgement of the second *Adam*, as Saint *Paul* affirmes 1 *Cor.* 15. 33.

2. As for *Christs* body being raised a naturall body of flesh and blood, and continued so forty daies on earth: it was for a speciall end, that his body was detained from being glorified that space, namely to be a firme object of Faith, even to mens senses, to confirme beliefe in them, that Hee was Hee, that had fulfilled all righteousnesse for the restauration of the world, that he might say to doubting *Thomas* and truly to *reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithlesse, but believe*, and therefore to this purpose he shew'd himselfe to five hundred Brethren at once. *Iohn* 20. 27. *Lu.* 24. 39.

But that touch which hee propounded to *Thomas*, hee denyed to *Mary*, saying, *touch me not*, and gives her this as a reason why she must not touch him, namely, because hee was not ascended to his Father: implying by his speeches to these two, *Thomas* and *Mary*.

First, that to man doubting the truth of him as the object of *justification*, the touch of his crucified body was a helpe.

Secondly, to Faith confirmed in his Resurrection, as was

Maries

Maries, his body ſpiritualized and * glorified by his Aſcention, was its moſt proper object of beliefe, *Iob.*20 17. *Col.*3.1.

Yet I do not meane, that the glorious body of *Chriſt* is, or that mans body ſhould have bin, nor ſhall be made a meer Spirit, as is the reaſonable Soules of mankinde; but I meane, that the *Lord Ieſus Chriſt* is, and mans body ſhall be changed into a Nature farre nearer the nature of the reaſonable Soule, then it was created, or now is, yet a body ſtill, and every man his own body, but every way more able, to anſwere the righteous deſires and motions of the reaſonable Soule much like the Angells which immediatly accord to doe Gods will to his eternall praiſe and glory.

Againe, as concerning the creation, I doe not meane, that it ſhould have bin, if the firſt *Adam* had ſtood, nor now ſhall be by the ſecond *Adams* fulfilling the ſame Covenant and more, be made ſo ſpirituall a Nature, as are the higheſt Heavens, the moſt immediate expreſſions that ſhadowed forth the Divine glory, to men or Angels; but I meane, it ſhould have bin and ſhall be partaker of the ſame generall nature, ſupernaturallized, as ſhall be the bodies of mankinde in ſome degree. But if *Adam* had kept the Covenant, then it ſhould not growingly have travailed, as now it doth, to be delivered from the bondage of corruption, into the glorious liberty of the Sonnes of God, for then becauſe no ſinne, no corruption or vanity, but in its naturall perfections together with mankinde in his pure Naturalls, it ſhould have more ſweetly travailed to its ſuperceleſtiall perfections.

And ſo to Man it ſhould have bin as the Suburbs of the Celeſtiall glory, but now as muſt mans Body, ſo it muſt be changed, as ſaith the Text. *Thou ſhalt change them, and they ſhall be changed*: that is, as ſaith Saint Peter, *into a new Heaven, and a new Earth, wherein dwelleth righteouſneſſe*, implying, it ſhall then no more detaine man evill or unrighteous, or Divells, as now it doth, but as it was made for man righteous in perfection of the Creation, and ordayned by the Covenant to a ſupernaturall perfection, with man ſupernaturally righteous, in the improvement of the Covenant, ſo it now ſhall be againe by the ſecond *Adam*, reſtored to the glorious liberty of the Children of God, as Saint *Paul* affirmes, it travailes untill now. *Rom.* 8. 21, 22, 23, 33. So much for the fourth point namely, *what is the iſſue or intended end, of Gods Covenant with the firſt Adam?* Here

* Chriſt body being now made a ſpirituall body Eſſentially conſidered, and not a body of fleſh and blood, then how can that be true, that he wil come in the fleſh and raigne in this Elementary world, 1000 yeares?

As mans elementary body ſhal be changed into a ſpirituall body, ſo ſhall the elementary bodies of the terreſtriall and and celeſtiall Globes, be changed into a ſpirituall nature, and thus much of the glorious libertie of the Sonnes of God ſhall this univerſe be partakers of.

here observe,

First, as God shaddowed out himselfe to mans perceivance *. 1. by the perfection of the Creation. 2. by the supernaturall prefiguration of the Covenant. 3. and will in the glory of the elect Angells, by the most immediate expressions of his essentiall perfection, whence observe.

That Gods essentiall glory, essentially considered is unperceiveable by men and Angells, and only knowne to himselfe: and the ground is, by reason of that vast distance that is betweene an infinite Essence, and creatures that are at best but finite.

But yet further observe, that so farre forth as God doth expressively manifest himselfe to men and Angells, by objects sutable to their apprehensions, so farre forth he is to them an object of Love, and most tranquill Consolation; and so farre forth as he appeares, such a good, and much more then they can comprehend, so farre forth he is to men and Angels, an object of divine worship and adoration; but on the contrary, so farre as God doth shadow out himselfe to men and Angels in objects proceeding against them, and contrary to them and more then their apprehensions can comprehend, so farreforth he is to men and Angels, an object of dolor, dread, and ever sinking desperation.

Secondly, observe, that in either Estate *Adam* could not convey to his posterity, more then what himselfe enjoyed. therefore, as in his second Estate by Covenant, hee could not convey his naturall perfections alone, if he had kept Covenant, but both naturall and supernaturall joyntly together, because then his naturall holinesse was a means by improvement to a supernaturall end.

So also in his first estate of the perfection of the creation, he could not convey to his posterity the supernaturall good joyntly, but his * pure naturals alone: For before hee was put in the prefiguration of the Garden, his naturall holinesse and righteousnesse were alone, and not by Gods Ordinance related a meanes to a supernaturall end; but on the contrary, by his transgressing the covenant, hee had power to convey the losse of both of meanes and end, not onely the losse of right and possession in the knowledge of all good both naturall and supernaturall things either in faith or fruition with Angels, but also by force of Gods justice in the Covenant to convey the knowledge of evill,

* Or these shadowes may be called discoveries or light, because the Apostle gives this definition, that that which manifesteth is light, *Eph.* 5. 13.

* The law of nature properly so called, never was since the fall in any man in it's pure naturals, but only in the second *Adam*, therefore now to referre any thing well done by men to the strength of their pure naturals is a grosse mistake.

evill, every way equivalent in evill to all the foresaid good.

But this evill was *Adams* third estate, namely, his fall, which is the next ground to be handled.

So much for the second ground.

CHAP. III.

Opening the State of the world by Adams *fall.*

AS the fall of *Adam* extended to himselfe, and to all his posterity, *Rom.* 5. 12. so it brought him and his posterity from the highest spire * of the knowledge of God, to the deepest gulfe of the knowledge of evill.

And whereas both are referred to the knowledge which is in man; the reason is, because man is most capable of his highest felicity, or of his deepest misery, onely by his knowable powers, which was also implyed in this, that the tree of triall was called the tree of knowledge of good and evill.

But here may be demanded, what *Adam* and wee his posterity lost, and what we lost not, and what wee found by his fall.

Quest.

Answ.

First, we lost the perfection of the whole creation wholly.

Secondly, we lost the garden of *Eden*, as it was an object of faith, the figure of the felicity of Angels.

Thirdly, we lost totally our pure naturals, that is, the perfection of both Tables of the Law, as containing our righteousnesse and holinesse, the most expresse Image of God by creation.

Fourthly, wee lost the beginning of our supernaturall righteousnesse and holinesse contained in the institution of the Covenant for we lost that estate of faith.

Wee lost the ultimate perfection of supernaturall holinesse by which we should enjoy God in his most immediate expressions of his essentiall perfections in the glory of Angels; and in a word, we lost all the good of this world, and that to come.

* The infinite God bound himselfe for *Adams* further assistance, according as he did apply his personal perfections by the rules of the Covenant, and the reasons why hee did not so, see from *pag.* 17. to *pag.* 20. and in *cap.* 12.

Secondly, that which we loſt not, in briefe, was this:

1. First, we loſt not the being of this creation, but the bleſſedneſſe of it.

2. We loſt not the Eſſence of our reaſonable ſoules, nor their eſſentiall faculties; as memory, conſcience, will, and underſtanding, for all theſe remaine in men under eternall death.

3. Wee loſt not a body proper to our kind, nor a perſonall union of both ſoule and body together; for theſe, men alſo have under eternall damnation.

So much for what we loſt, and what we loſt not.

Queſt. But what found wee by our fall in *Adams* tranſgreſſion?

Anſwere. We found the knowledge of evill; as firſt the evill of tranſgreſſion: ſecondly the evill of puniſhment, and of the evill of tranſgreſſion, the firſt root of bitterneſſe, did ariſe from *Adams* remiſſeneſſe of this ſecond ſtate contained in the condition of the Covenant; and this appeares by his ſinne of omiſſion, which brought on his ſinne of commiſſion, generally in two things, but particularly in ſix things.

1. First his eating the fruits of this plantation generally by Gods more ſpeciall appointment, as a meanes to bring him to an higher end then did his food in the perfection of the creation, how could he then have omitted this generall help to that ſupernaturall end, if hee had not beene remiſſe of the conditions compriſed in the Covenant?

2. Secondly, this Garden being ſo ſequeſtred from all the terreſtriall globe, and in plants for pleaſantneſſe, tranſplendently ſurmounting all the terreſtriall globe, prefiguring generally to *Adams* faith, the pleaſures and felicity of Angels, how could he then have omitted this univerſall help, if he had not beene remiſſe of the conditions compriſed in the Covenant? *So much for theſe in generall.*

1. Againe, more particularly: firſt his worke aſſigned him by Divine inſtitution to dreſſe and keepe this choyce part of the whole creation by the worke of his fingers, prefiguring unto him, that the perfection of the creation depended on his worke in the Covenant for good and evill.

And how could he then omit this prefiguration for a help, if he had not bin remiſſe by a ſleepy faith in this particular.

2. Secondly, when he looked on the tree of life, in it's flouriſhing perfections in all the branches thereof, as prefiguring

ring to him his naturall branches or off-spring, depended on him in the worke of the Covenant for celestiall felicity, how could he then have omitted this helpe to lead his faith to the negative rule of the Covenant, if he had not beene remisse in this particular?

Thirdly he knowing all the fruits of the trees in the Garden his, to eate without restraint, excepting this one tree of good and evill, how therefore could hee omit the deniall of himselfe, this one thing to attaine the good comprised in the Covenant, if hee had not beene remisse in this particular? 3.

God threatning him most expressely with death, yea, a most certaine death, if he did not abstaine from eating that forbidden fruit, how then could hee omit this helpe to repell Satans assault, by whom or by what meanes soever suggested to avoid so dangerous a consequence, if hee had not beene remisse of the conditions of the Covenant? 4.

His eyes seeing that River comming in but one way into the Garden, yet divided into foure in that Paradise of pleasure, and thence issuing it's chrystall streames of waters of life, as from the Throne of God, downe the terrestriall globe foure wayes, prefiguring to him the good comprised in the Covenant, as running downe from Gods most righteous justice to his posterity throughout all generations, for his glorifying Gods truth and faithfulnesse by denying the fruit of this forbidden tree, how could hee then omit this as a helpe, to set his faith on worke, if he had not beene remisse of the good comprised in the Covenant? 5.

When his eyes beheld this tree of Knowledge of good and evill, or the fruit of it, how could he omit to set his faith on worke, to feed his soule with it's signification, of the good, if hee did abstaine? or a fall into the contrary evill, if he did eate; and how durst he feed his body with this fruit, to the ruine of him and all the world, and his posterity, if hee had not beene remisse of all comprised in the conditirn of the Covenant. 6.

Now, as *Adams* remissenesse brought on this sinne of omission, so his sin of omission brought on his sin of commission, namely, the eating of the forbidden fruit; for when the divell in the Serpent told them, saying, yee shall not die at all; and also that their obedience to Gods commandement, denying themselves that fruit, was the onely thing

that kept them from having their eyes opened to be as *Gods*, to know good and evill, thereupon the Woman seeing the Tree, and that the fruit was good for food (saith the Text) and that it was pleasant to the eye, and a Tree to be desired, to make one wise, *Gen.* 3. 16 Shee tooke the fruit thereof, and did eat, and gave it to her Husband also, and hee did eate, to *Gods* great dishonour, esteeming his truth as false, and *God* himselfe to them as a meere imposture, and so magnified Satan as faithfull, beleeving his lyes for truth, because they imbraced them with a plenary consent, and thereby they ventured the world, their posterity and themselves, upon his lies, and so became the Generation and Offspring of reprobate Divells, for it was with them now, as it was with the Divells; as the Angels became Divells not by change of their Essence, but by change of their operations, not abiding in the truth; so this made them and us * as Divells, by full amity to Satans will, and enmity to God, in beliefe of Satans lies. And thus was this sinne finished.

* And as we are partakers of the diabolicall nature, by union with his will, & operations, as *Iohn* 8. 44. so on the contrary, are we partakers of the divine nature, not essentially, but by the union of our will with his word, by which we fly the corruptions that are in the world through lust. 2 *Pete* 1. 4. & 17. *Iohn.* 17. 21. 22, 23.

And so much for the first branch, namely, *The evill of* Adams *transgression*.

Secondly, the evill of punishment follows, yet not evill punishment, because it was just, and therefore good, and just because according to the equall Ballance of the conditions of the Covenant that was good or evill, as *Adam* did obey, or disobey, and therefore because *Adam* transgressed the Covenant, justice now required these particulars.

First, the extinguishing the perfections of the Creation from us, because it was dependant on *Adams* worke in the Covenant, and hee by eating the forbidden fruite denyed its perfection, therefore it to him in justice must not only be stript of all perfections, but on the contrary, by *Gods* power turned into defections, crosse operations, and hideous representations to mans torturous torment, as the first fruits of his remote damnation, because this was the contrary evill.

In this third Estate, man was more deepely dead in sinnes and trespasses, then hee can be in this world in

Secondly, under this dreadfull Estate, Justice now required, that in it, he that could of stones tell how to raise Children to *Abraham*, should finde a way to raise a Posterity of *dead*, which to the last of man-kinde must have him produced in conceptions, births, breedings, dispositions, and operations totally evill, like the generations of Serpents

pents, yea as reprobate Divells; for if all must have bin equivalently contrary in evill to the precedent good, as we see it must, therefore so in this particular.

his fourth Estate, although hee be twice dead and pluckt up by the roots.

Thirdly, as the prefiguration of the Plantation, was the most immediate meanes to leade man by Faith to his highest end, in eternall felicity, Justice requireth contrarily, that now this Plantation must be turned into the most certaine demonstration within the confines of the creation of our full terminating in eternall tortures to all eternity. 3.

As *Adam* by refusing *Gods* truth, refused the place and fellowship of Glory with the elect Angells, by choosing Satans lie, so on the contrary, Justice now required, that he and his posterity must descend successively to the place prepared for the Divell and his Angells, in fellowship with them, as to our last and everlasting Habitations; for now all man-kinde and Divells were in Reprobation. 4. *Mat.* 25. 41.

As the Latitude of Gods glorious Attributes, are displayed in making, shaping and creating the superceleſtiall Heaven of Heavens, to be the most immediate expressions, which demonstrate the glory of Gods Essentiall perfections to the ultimate felicity that men or Angells can be capable of: On the contrary of this place for Torment, Justice required, that the Latitude of Gods Attributes glorious in power, and wisdome, must be stretcht out at as equall a distance, to make, shape or create this place with most dreadfull visions of the Almighty, in the most torturing torments, that the nature of Divells or mans body (made spirituall) can be capable of, for a Spirituall body is not a body glorified, no more then to be a Spirit, but it is powerfully capable to inherit the glory of Angells, or the misery of Divells, to which we all should have descended, none excepted for the Covenant was for al and al alike, therefore in this vast depth of *Gods* pure justice, we must ever have bin sinking in despaire, never to come to the bottome thereof, for the wrath of God must have bin feeding it, as with Rivers of fire and brimstone to our torturous torments to all eternity; therefore endlesse, easelesse, remedilesse, in darknesse never seeing light. *Esay* 30. 33. 5.

Againe, mans conſtience beholding the evill of his sinne, how easily, really, certainly hee might once not only have avoyded this torment, but on the contrary might have attained to the height of all felicity to all eternity.

This worme would to *Adam*, and will (to all men which will needs be periſhing) be ever gnawing with griefe and never ceaſe; and ſo all man-kinde ſhould hereditarily (throughout all generations diſcend, as travailing together to the foreſaid place of their ultimate miſerie, and infelicity with this Creation, as ſtript of its precedent perfections, into croſſe defections and operations, *&c.*

Yet man not then ſunke downe to his ultimate miſery, by Separation of his Body from his Soule, as now man doth, but in a perſonall union both of body and Soule together.

For the juſtice of the Covenant could not admit ſo much reſt to mans Body, as to ſleepe in the duſt, nor any time of reſpit of execution for a day to come to judge the world, but immediate execution was to paſſe according to judgement, *In the day thou eateſt thereof, thou ſhalt die the death.* But this Judgement paſſ'd not to execution according to juſtice, becauſe that as by the offence of one, judgement paſſed upon all men to condemnation, even ſo by the righteouſneſſe of one, the free guift came upon all men to the juſtification of life.

Rom. 5. 16.

And ſo we are come to *Adam* and our fourth Eſtate, in the reſtauration of the world by Redemption in the ſecond *Adam*; and that is the next generall ground to be handled.

Obſervation.

If this dreadfull judgement was not executed, as moſt certainly it was not; then here obſerve, that for *Adams* offence or evill of ſinne in tranſgreſſing the Covenant, by eating the forbidden fruite, not one of man-kinde was ever damned, or ever ſhall be, becauſe of the ſecond *Adams* righteouſneſſe, interpoſing that judgement by Gods guift imputed to all man-kinde, as will more appeare in the next Chapter.

Obſervation.

Although man-kind was ſo dead, * yet no man but *Adam* and *Eve* in the juſtice of the Covenant, was individually ſo dead, but radically, all then was ſo dead, and that two waies, as firſt in their loynes, as in our naturall roote, but this was not properly it, from whence we came to be totally evill as the Devills, as is deſcribed, for this Eſtate ſimply conſidered propounded us no evill but good only, as is proved: Secondly, that wherein they were our moſt proper roote in this point, was the Covenant, for in that *God* propounded for us evill aſwell as good, and from this ground came our evill, in which we might and did become

* As is deſcribed in Cap. 3.

ſo

so deservedly, deeply dead in sinnes and trespasses: but because *Christ* tooke off the execution of that judgement, therefore although we were deservedly radically so dead, yet therefore neither radically inherently so, neither individually * so, therefore praise to God ever in him, and for him, *Amen.*

* That is not totally according to justice in neither.

CHAP. IIII.

Of the fourth estate of Adam *and all mankinde, under the second* Adams *Restauration.*

IN this Estate is handled six points, whereof five are finished in this Chapter, but the sixt point is handled in the eight ensuing Chapters.

The first is, *that the Lord Iesus Christ is the second Adam.*

2. *That God appointed him so to be, before the world was.*

3. *That in that very point of time that* Adam *failed in the worke the Covenant, the Lord Iesus (the second* Adam*) first entred upon the worke of the Covenant.*

4. *That by the same entrance, he removed for ever, that judgement which passed upon all men to condemnation, and therefore it never proceeded to execution.*

5. *By him also the world, together with all man-kinde was estated to goe on travailing towards that perfection which by* Adams *fall it lost.*

6. *That in this fourth State, the proceedings of God is equally alike intended, and extended to all man-kinde, for eternall life and death without respect of persons.*

That the *Lord Iesus* was the second *Adam*, Saint *Paul* speaketh expressely, for (saith hee) *the first man* Adam *was made a living Soule, the second man* Adam *was made a quickening Spirit: The first was of the Earth, Earthly, the second was the Lord from Heaven.*

And the same Apostle saith further, *as by one man came death, by man came also the Resurrection of the dead, for as in* Adam

* All mankinde first had a dependance on the first *Adam*, hee being a publike person by Covenant, whence all fell in him, so also on the second *Adam* did all mankinde depend to be raised from that fall, and so were all, and therefore non perished for *Adams* transgression, so shall all be raised by him out of the dust, they first which by Faith have submitted to receive life in Gods guift of Christs righteousnesse, shall rise to eternall felicity, and they which refuse so to submit, shall be raised by him to perpetuall shame.

Adam *all die, even so by* Christ *shall all be made alive, but every man in his owne order*, &c. 1 Cor. 15.

Againe saith hee, *If by one mans transgression death raigned by one, much more they which receive abundance of grace, and of the free guift of righteousnesse, shall raigne in life by one* Jesus Christ. *Therefore as by the offence of one, judgement came upon all men to condemnation, even so by the righteousnesse of one, the free guft came upon all to the justification of life: for as by one mans disobedience, many were made sinners, so by the obedience of one shall many be made righteous.* Rom. 5. 17. 18, 19. Therefore Christ was the second Adam.

2. He was appointed by God so to be before the world was, for St. *Paul* affirmes, that that felicitie which was lost and which men now or ever hereafter shall attaine unto, was appointed with him for them by God *before the world was*, Titus 1. 5. Ephe. 1. 4. 2 Tim. 1. 9.

Againe saith *Wisdome*, or *Christ* of himselfe, *The Lord possessed me in the beginning of his way; before his workes of old was I set up from everlasting, from the beginning before ever the Earth was.* Prov. 8. 22.

Againe, *Christ* pray'd his Father to glorifie him, by his assistance in the worke of the Restauration of the world, to attain the glory hee had with him before the world was. *Iohn* 17. 1, 2, 3, 4. &c.

Againe, Saint *Peter* saith, *Our Redeemer was a Lamb, without blemish or spot, who verily was fore-ordained before the Foundation of the world, but was manifested in these last times for you.* 1 Pet. 1. 19. 20.

And the ground of *God* his revealing to the world, that he did fore-appoint *Christ* before the world was to this worke, was not only to give us to understand, that in him hee worketh all things after the councell of his will, but also that we should know by his mercifull appointment he stood ready, as the Ram in the Bush, to save *Isaac* from his Fathers executing knife, as the Male-Lambe without spot, to take off that most dangerous judgement, which was to passe to execution, immediatly to the worlds unrecoverable misery, for *Adam* his transgressing the Covenant (mans misery being *Gods* opportunity) *for in the Mount will the Lord be seene.* Gen. 22. 13. & 14 verses.

3. That in that very point of time, wherein *Adam* failed in performing the worke of the Covenant, the *Lord Jesus Christ* the

the * ſecond *Adam*, then firſt entred the worke of the Covenant, although Saint *Peter* tels them to whom he wrote his Epiſtle, that Chriſt was manifeſted in the laſt times for them, yet Chriſt the ſecond *Adam* in this worke was manifeſted by God in a figure, the ſame houre that *Adam* fell, which is implicitly expreſſed in the new Teſtament; for, ſaith the Text, *Then they ſought to take him* (meaning the Lord Chriſt) *but no man laid hold on him*, ſaith the Text; and gives this to be the Reaſon, *becauſe his houre was not yet come*, Joh. 7. 30. So alſo himſelfe ſaith, *the houre is come*, Mark. 14. 41.

Againe, and the very houre in which he did finiſh all righteouſneſſe by the expiration of his life, as a ſatisfactory ſacrifice to Divine juſtice, as the Lambe of God, is expreſly ſet downe to be the ſixth day of the weeke, and ninth houre of that day, implying this was the day of the week, and houre of that day in which he firſt in the Lambs blood did render up his life figuratively, then in the type, and now in the truth, the one anſwering the other in the circumſtance of time in the agreeableneſſe of the type with the antitype. And therefore rightly doth Saint *Iohn* take it for granted, that *Chriſt was the Lambe ſlaine from the beginning of the world*, Rev. 13. 8. For the world received that ſixth day a threefold beginning:

The firſt was the ſpire of perfection by creation.

Secondly, the world received the beginning of ſupernaturall perfection, founded in the covenant with *Adam*.

When all being loſt by *Adams* fall, the foundation for recovery of all, was laid in the ſecond *Adams* worke of the Covenant, the ſame ſixth day and ninth houre of the ſame day, and therefore hee was the Lambe ſlaine in the beginning; for to God and to faith the worke of a perfect reſt was then finiſhed by Chriſt from the foundation of the world, although unbelieving man enters not this reſt, neither by faith here, nor by fruition hereafter, as *Heb.* 4.

Again, the unconceiveable danger required, that Chriſt as the ſecond *Adam* in the Lambs blood, muſt enter the worke in that minute that *Adam* fell, otherwiſe juſtice muſt have proceeded immediatly to bring the judgement paſt to condemnation to an unconceiveable execution, therefore hee entred the worke of the Covenant the ſame minute that *Adam* fell, rendring his deareſt life to Divine juſtice figuratively in the blood of the Lamb as ſlaine from the beginning

* Chriſt was not the ſecond man by naturall production, and ſo the ſecond *Adam*; for if ſo, then muſt *Cain* have beene the ſecond *Adam*, therefore *Chriſt* was the ſecond *Adam*, beauſe he immediately followed the firſt *Adam* in the work of the Covenant to the reſtauration of the falne world.

3.

ning of the foundation of the world, *Revelat.* 13. *verſ.* 8.

Againe, he onely and alone in that point of time, did undertake this worke, becauſe hee onely and alone, was the ſpotleſſe Lambe, or the ſinleſſe man, in that figure, and therefore onely and alone fit for that worke.

Again he only and alone, was the lamb of God perſonally God-man in this figure: therefore he only and alone, fitly able under flames of ſcorching wrath, to undertake the ſatisfaction of the juſtice of the Covenant, by perfect flames of burning love in his pure naturalls, as a meanes by love ſupernaturall, to attaine the ſuperceleſtiall felicity of the glory of Angells, by taking upon him the imputed guilt of *Adams* ſin, and that dreadfull execution which immediately muſt have paſt for the ſame. *So much for the third point.*

4. That by Chriſt his undertaking the worke of the Covenant, hee removed for ever the judgement which paſſed on all men to condemnation, and therefore it never paſſed to execution, not ſo much as to any one mans damnation for *Adams* tranſgreſſion.

For Chriſt no ſooner undertooke to anſwer the juſtice of the Covenant in the type but in ſtead of immediate execution, God in Chriſt manifeſted himſelfe, reconciling the world to himſelfe, not imputing their ſinne, ſeeking to ſave that which was loſt, ſaying to *Adam, Where art thou? What haſt thou done? &c.* Gen. 3. verſe 9.

2. Secondly, and that hee was ſo reconciling is more manifeſt in the 15. verſe. For God having curſed the Serpent, hee then manifeſted the deliverance by Chriſt, ſaying to Satan in the Serpent, *I will put enmity betweene thee and the woman, and betweene her ſeed and thy ſeed, it ſhall breake thy head, and thou ſhalt bruiſe his heele.*

Thirdly, whereas the juſtice of the Covenant required the production of all mankind unnaturally, from croſſe operations in the powers of the whole creation, as is deſcribed, *Chapt.* 3. yet now comes God and gives us a naturall production of all mankinde, by a mercifull promiſe in a two-fold reſpect.

1. Firſt, to the ſeed of the woman with no promiſe of addition of ſorrow to his conception or production, that is, Chriſt, as the firſt in nature, borne from the dead ſeed of *Adam*, of every creature reſtoring Gods Image in all. *Gen.* 3. 15. *Col.* 1. 15. 16, 17, 18, 19.

Secondly.

Secondly, a promiſe of a naturall conception and production of all mankinde, but with the addition of the taſte of ſower herbes of ſorrow; for unto the woman he ſaid, *I will greatly increaſe thy ſorrow and thy conception, In ſorrow ſhalt thou bring forth thy children*, verſe 16. 2.

Fourthly, juſtice from the Covenant required mans perſonall ſupport from the power of God, in the torturous powers of the Univerſe. 4.

But now God gives a nutrimentall ſupport by food naturall, and onely with a taſte of the ſowre herbs of ſorrow, *Gen.* 3. 17. *For unto the man*, ſaith God, *becauſe thou haſt harkened unto the voyce of thy wife, and haſt eaten of the tree which I commanded, ſaying, Thou ſhalt not eat of it*, but ſaith not in the words of the Covenant, *thou ſhalt certainly die the death*, but ſaith onely this, *Curſed is the earth for thy ſake, in ſorrow ſhalt thou eate of it all the dayes of thy life, &c.*

Fifthly, the juſtice of the Covenant admitted no ſeparation of ſoule and body, but our deſcent to our deepeſt torment, muſt have bin in perſonall union of ſoule & body together. 5.

But now there is a ſeparation, and mans body hath a time of reſt in the duſt: this is implyed in this Text. *Duſt thou art, and to duſt thou ſhalt returne againe.*

And now put all this ſorrow together, and then it is no more but this, Even ſowre herbs for man to reliſh his ſweet mercy in the Lambe of God by whom hee paſſeth over all his wrath, for *Adams* tranſgreſſion, by which we were unrecoverably rejected and reprobated with divels from God by the juſtice of the Covenant: but according as God foreappointed Chriſt, and choſe us in him before the foundation of the world, that wee ſhould be holy, and without blame before him in love; ſo hee elected us in his beloved, from reprobate divels, with whom in juſtice wee were to remaine. But becauſe this deepe myſterie is wrapt up in that of *Geneſ.* 3. 15. and *Rom.* 5 18. therefore I will briefly open theſe two Texts, before I paſſe to the fifth point, *viz.* Unto Satan he ſaid. *I will put enmity between thee and the woman, and betweene thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heele.*

And whereas God ſaith to the Divell *I will put enmity between thee & the woman* is firſt implyed that God only could, as the caſe then ſtood, produce this enmity in this word *I.* 1.

Secondly that his will was reſolved ſo to doe, in this word *I will.* 2.

That the Divell formerly conceived, if he could but get the woman into amity by beliefe of his lies, then the juſtice of the Covenant would not admit to diſſolve that amity, much leſſe to put enmity: but to Satan, ſaith God, *I will put enmity betweene thee and the woman.*

Now, here ariſeth a three-fold quere: firſt, what is meant by this word *put*: ſecondly, what is meant by this word *enmity*: thirdly, what is meant by this word *woman*:

Firſt, this word *put* implyeth this that by divine Juſtice, all righteouſneſſe and holineſſe, naturall, or ſupernaturall, to the leaſt diſpoſition in either, was loſt and gone by the fall of *Adam*, and left in the contrary evill; Therefore (in mercy) comes God, and ſaith, *I will put*, (that is) I will * infuſe ſome diſpoſition into mans ſpirit towards mee in Chriſt, in whom I have choſen them.

Or by this word, *put*, I will write or imprint ſome principles, which ſhall diſpoſe man to my Law in Chriſt the ſecond *Adam*, in whom is life, who is the life of men, and enlightneth every man which commeth into this world, and in a word, God in Chriſt now put into the univerſall nature of man, the effect of the Law written in his heart, from whence he doth by nature the things contained in the Law of Chriſt and that it is the Law of Chriſt *. And the truth is the naturall force of this infuſion being by man improved, he having not the written Oracle of God, it will terminate in the circumciſion of mans heart, as is clearely proved in the ſeventh *Chapter* following: Secondly, and anſwerably as there is any diſpoſition of the law in mans heart, tending towards God by Chriſt, anſwerably the ſame tends to this enmity with Satan, but more, as the ſame diſpoſition is reduced to act towards God, according to truth; for the ſame diſpoſition is enmity to Satan, even as the Amity of this world is enmity with God, ſo amity with God is enmity with Satan; and in a word, this infuſion is moſt properly this enmity with Satan, when it comes to the degree of faith, actually to receive Chriſt his imputative righteouſneſſe, as Gods gift to ſalvation, and his rule for imitation.

Thirdly, by *Woman* in this Text, is not meant womans individuall perſon reſtrictively, but this word *Woman*, is the woman collectively meant, as drawing all mankinde in *Adams* tranſgreſſion, into condemnation; for example, in

* This gracious and mercifull infuſion, is only that that ſince the fall doth originally bend the nature of man towards his ultimate felicity by Chriſt, yet although it doth ſo bend nature, it is not therefore the Law of nature properly ſo called, for what that is, is deſcribed, *cap.* 1. *Iohn* 1. 4. 9.
* See in *cap.* 4. and in *cap.* 6.

in the 16. Verſe, when God ſaid to the *Woman*, *I will greatly increaſe thy ſorrowes and thy conceptions, in ſorrow ſhalt thou bring forth children.*

Here by *Woman* hee ſpeakes Relatively, as to all women which ſhall conceive and bring forth, and of all mankind which ſhall be conceived and borne; ſo is this word *Woman* collectively in this Text, to be underſtood of all mankind, implying, that this amity by internall diſpoſition to God in Chriſt, was by God infuſed univerſally into the nature of mankinde, to deſcend hereditarily in their naturall conceptions, whereas in juſtice, none was left before in the fall, but contrary diſpoſitions to evill.

Secondly, in the next word, God ſaith to Satan, *and betweene thy ſeed and her ſeed*, and becauſe the Text ſaith not onely, *I will put enmity betweene thee and the woman*, here is a further matter implyed.

* See this point cleared to Obiection 10. in *cap.* 12.

Firſt, by this word *Seed*, what ſeed ſoever it was, it was certainly the ſeed of the Divell, contained in this word, *thy ſeed*, and in a word, this *ſeed* was the foreſaid diſpoſitions and mans acquired operations, which entred originally into the nature of man, by *Adams* ſinne totally and eternally, to remaine according to the juſtice of the Covenant, as is declared, *Chapt.* 3.

And becauſe in this Text God calls it by the name of a *ſeed*, it further implyes, that by Chriſts anſwering of the juſtice of the Covenant, in the blood of the Lambe, the nature of Divells (namely originall ſinne) in the nature of man is by grace reduced but to a *ſeed*; and it muſt needs be ſo, becauſe Gods foreſaid infuſion did imprint the principles of amity to himſelfe.

And therefore from this ground onely mankinde now is conceived and borne, but with the *ſeed* of originall ſinne, and not divels, totally and eternally, as juſtice required; and this is the onely ground, why men are in naturall diſpoſitions better than divels.

Againe, by this word *her ſeed*, is implicitly meant *Chriſt*, the ſecond *Adam* in one nature, and eſſentially; the one God and ſecond perſon in the ſacred Eſſence: and alſo in his other nature, the nature of all mankinde in the *Womans ſeed*; and in a word, here is meant his perſonall union, as God-man, by this reſtriction, *her ſeed*, not of ſeeds as of many, but of one which is *Chriſt*, Gal 3.

Againe this word (and) relates the precedent words, *put* and *enmity*, to Christ also, to be betweene the Serpent and him, for as I noted before, that the promise of his conception, was without the promise of addition of the taste of sorrow, so also this word, *put*, as related to him, implies his conception and birth, not only without the internall principle of originall sinne, but also that his conception and birth was in its pure naturalls, totally disposed to righteousnesse and holynesse, in all perfections, for his Mother being overshaddowed, by the holy Ghost, by which God put this *enmity* in Christ.

This Seed therefore which was borne, was called a holy thing, and so *enmity* in a superlative sense; *I will put enmity betweene thy seed and her seed*: but here note, that that Amity with God, which was enmity to Satan, which was put into all mankinde by infusion, and into Christs humane nature, more then miraculously, was in the generall nature one and the same disposition: for as Christ is pittifull, so mankinde is naturally inclined to pitty; likewise as Christ is mercifull, so mankinde is naturally inclined to mercy; and as Christ worshiped God purely, so mankinde is inclined to worship a Deity, *&c.*

Yet in another respect farre different, for that in men there alwaies remaines some seed of the Serpent, at best in this life, and therefore perfect but in part, but the perfections in Christ from his conception to his expiration of his life, was in all the degrees of naturall righteousnesse and holynesse, a meanes by Faith and love supernaturall, witnessing the truth of God against Satans lyes, or Serpentine seed in men or Divells, dissolving the works of Satan, all comprehended in these words, *it shall breake thy head*, as will appeare in the eight Chapter.

Againe, in the third place, *to the Serpent* saith God, *thou shalt bruise his heele*, and in this point Christ is considerable in a foure fold respect.

First, as him in whom God elected * from reprobate Divells, all mankinde to grace and glory, when in the justice of the Covenant, all stood rejected and reprobated from him with Divells to the contrary evill, as before is proved. Yet as God then left them, and chose us in Christ from them; so by him then were all men saved from the imputative damnation of *Adams* transgression: wherefore in this respect

* Note that this universall election is grounded upon the meere favourable mercy of God, so is also that second election or predestination in the beginning of the 6. Chap.

reſpect, all mankinde is the heele of Chriſt in this relation. But from this relation Satan drawes us in our remiſſeneſſe, by lying vanities to forſake our own mercies, and ſo to periſh, not for *Adams* tranſgreſſion, but for our owne, againſt this grace in *Chriſt*, and ſo are bruiſed by Satan, *for thou ſhalt bruiſe his heele.*

Secondly, as God is the Saviour of all men from *Adams* imputative damnation, ſo more eſpecially hee is the Saviour of them that beleeve, and that in two reſpects.

Firſt, by pardoning their owne perſonall tranſgreſſions, againſt this univerſall mercy.

Secondly, by eſtating them in that eternall life by Faith in *Chriſt*, which they loſt by their owne ſinne, and in *Adams*, for ſaith *Chriſt*, *he that beleeveth in me, hath eternall life, and is paſt from death unto life*: And becauſe theſe men by beliefe of truth, ſet to their Seales that God is true in his guift of *Chriſt* and his righteouſneſſe imputed, and in the perfection of parts in ſome degree of inherent righteouſneſſe, witneſſe Gods truth againſt Satans lies, or lying vanities; Therefore Satan by tentations, and other envyous operations, as by *Cain* to *Abell*, doth bruiſe this heele of *Chriſt*, or but his heele, for this company of the Faithfull here Militant in compariſon of that with *Chriſt* triumphing in heavenly glory, is but the heele of *Chriſt*, *and thou ſhalt bruiſe his heele.*

Thirdly, becauſe the ſecond *Adam* did apply all the power of his pure Naturalls of *holineſſe*, and *righteouſneſſe*, a meanes witneſſing Gods word of truth for good, and evill, oppoſing Satans lyes: therefore Satan by himſelfe, or men adhering to him, did by envious operations (as he did by *Cain* to *Abel*) cruſh *Chriſt* himſelfe, yet it did not extinguiſh his Faith and love to God and his Neighbour in the leaſt degree, but drew it out the more, as in due place it will appeare.

Yet all theſe envious operations, being but extended to the affliction of his body and ſoule, being his nature humane, the loweſt nature in his Sacred Perſon, therefore it was but his heele, as it was foretold, *thou ſhalt bruiſe his heele.*

Fourthly againe, as if God ſhould ſay to Satan, true it is, that in the firſt *Adams* faithleſſe fall from me, thou didſt devour all, both heele, body and head but againſt this the ſecond *Adam*, whom I will raiſe up in the nature of all men,

of

of the ſeed of the woman, to him doe thy worſt, yet thou ſhalt but *bruiſe his heele*, at the moſt, and *thou ſhalt bruiſe his heele*.

So much for opening of this firſt out-breake of the object of Faith, once given to the Saints in this fourth eſtate of man, Gen. 3. 15.

Againe, *Rom.* 5. 18. the Apoſtle ſaith, *for as by the offence of one, judgement came upon all men to condemnation, even ſo by the righteouſneſſe of one, the free guift came upon all men, to the juſtification of life*: from theſe words I will make theſe briefe obſervations following.

As *Adams* trãſgreſſion and the guilt and puniſhment was from the juſtice of the Covenant, reckoned or imputed to al mankind in the fall, even ſo by Gods mercy in the free guift of Chriſts righteouſneſſe, reckoned or imputed to all, was that ſinne, guilt, and puniſhment removed from all, and therefore nõe ever periſhed for that tranſgreſſion; for although *Adams* eating the forbidden fruit, and the demerit of it, was not any mans individually, but *Adams*; yet God in the juſtice of the Covenant, did reckon or impute it to all and every individuall of mankinde, as if it had bin their own act and demerit: even ſo, although Chriſts righteouſneſſe and merit of it, was his own onely and al one, individually conſidered, yet that righteouſneſſe and merit, being to ſatisfy Gods juſtice in behalfe of the world, it was therefore by Gods free guift in mercy, reckoned or imputed to all and every individuall of man generally, and to man beleeving more ſpecially, as is declared; but what this righteouſneſſe is, which was ſo imputed, ſee the end of the 8. Chap.

First, that in the next verſe before this, *Chriſts righteouſneſſe* is called the *guift of righteouſneſſe*, but in this Text it is ſpoken as if *Chriſts righteouſneſſe* were the procuring cauſe of the *guift* of it ſelfe, as imputed to come upon all men, and the truth is ſo it was, for had not *Chriſts righteouſneſſe* in the figurative lamb, to the juſtice of the Covenant in every reſpect, anſwered the *imputative unrighteouſneſſe* of *Adam*, the *righteouſneſſe* of *Chriſt* could not imputatively by free guift, have come, as it did upon all men, to the juſtification of life, for till the juſtice of the Covenant was ſo ſatisfied, (although God was willing to impute it to life) yet he could not, for as God cannot lye, ſo he cannot deny his truth, but all mankinde muſt certainly have dyed, (according to Gods-word) that death in the day that *Adam* did ſinne.

Secondly, here note, that this *free guift* of *Chriſts imputative righteouſneſſe* came at this time on all men unſought for, or unthought on by them; for when God brought this guift to them, *Adam* runne away from him, therefore here, *God was found of them which ſought him not*.

Thirdly here obſerve, that this *free guift* of *righteouſneſſe* came upon al men, when there was not any (*d*) Faith in man, for we by *Adam* faithleſſely betray'd Gods truth, and at this time as in our naturall roote in his ſoynes runne from the *God* of truth. Therefore Faith foreſeene, was now no cauſe or inſtrumentall meanes of all mens ſalvation or election from

d) See this juſtification before mans faith, and without faith cleared in the anſwer to the 10 Objection in Chap. 4.

from Divells, in *Adams* imputative damnation.

4. Againe observe, that this guift of *imputative righteousnesse*, conferred upon all men, viz: *justification*, for saith the Text, *It came upon all men to justification*, and this presents unto us two things, first a definition of *Iustification*, what *justification* then was; men having not as yet the guift of *Faith*.

4. Therefore mans Faith can be but the receptive instrument of this justification, and justification with Faith, or justification without Faith is all one, except that in the last mans receptive instrument is of use.

Secondly, what it was not. And first in a word, this *justification* by *Christs imputative righteousnesse*, was this, *the pardon and the removall of the imputative sinne, guilt and punishment due for* Adams *transgression, as farre as the East is from the West, and so gave man a gracious acceptance, and at this time this was the justification of all men.*

Secondly, mans owne *works* of *righteousnesse* was not his *justification*, nor no good works foreseene; for as now man by the fall, his works were onely so euill as the Divells, so all mens works but *Christs works* in this fourth estate of Restauration, at best are but in the perfection of parts, by reason of the Serpentine seed, which hereditarily runnes down, in the nature of all mankinde; and therefore rightly saith Saint *Paul*, 2. *Tim.* 1. 9. *God hath saved us, and called us with an holy calling, not according to our works, but according to his owne purpose, and grace, which was given us in Christ Iesus before the World began.*

Againe observe that this *justification* not onely freed all mankinde, from dying the death the day that *Adam* sinned, but also brought life upon all men, for saith the *Text*, *it came upon all men to justification of life.* 5.

But here ariseth a question what in this *Text*, with respect to that time is meant by this word *life*, which came upon all men? *Question*

The meaning is no more but this, that then Gods free gift of Christs righteousnesse, imputed, conferr'd upon men, this world to be the day of grace as now they enjoy it, a meanes for them to receive in this *gift of righteousnes* the life of glory, in the world to come. *Answere.*

So much for the fourth point, Namely, that Christ entring the worke of the Covenant as the second Adam, removed that judgement that was due to all man-kind. So as never man perished for Adams *eating the forbidden Fruit.*

Againe the second *Adams* first entring the worke of the *Covenant*, he then put on the whole *Creation* travaling towards 6.

that perfection it loſt in *Adams* fall, ſo faith man beleeving truth. *Ro.* 8. 19 For ſaith S. Paul, *the earneſt expectation of the Creature, waiteth for the manifeſtation of the Sons of God.* And in the next verſe, gives the reaſon why the creation is in hope, *becauſe* ſaith he, *the Creation it ſelfe ſhall be delivered from the bondage of corruption, into the glorious liberty of the Sonnes of God:* and then concludes in the minds of al men which believe truth, *for* (ſaith hee) *wee know that the whole creation travaileth in paine untill now: and not only they, but our ſelves alſo, who have the firſt fruits of the Spirit, even we our ſelves groane within our ſelves, waiting for the Adoption* (to wit) *the redemption of our bodies.* ver. 23.

So S. *Peter* (in the mindes of men believing truth) ſaith, *and we looke for new Heavens and new Earth, wherein dwelleth righteouſneſſe.* 2 Pet. 3. 13.

And that this travailing of the whole Creation, together with man, was by Chriſt, is moſt cleerely proved, by what is formerly delivered, that is, when this glorious Image of
2 *Cor.* 4. 4. the Inviſible God, was loſt by *Adams* fall, then the ſecond *Adam* the Sonne of God, reſtored the Image of the inviſible God, by coming into the worke of the Covenant, as *the firſt borne of every Creature, the beginning and firſt borne from the dead fall of* Adam in the promiſed ſeed, *that in all things he might have the preeminence.* Coloſſ. 1. 15. 18. All which, when *Adam* by Faith in the State of the reſtauration by *Chriſt* did ſee, thereupon he named his wife *Eve*, which ſignifieth life: Firſt becauſe in Chriſt *ſhee was alſo become the Mother of all living*, Gen. 3. 20. wherefore ſhe alſo in beliefe of truth ſaith, when ſhe had conceived and brought forth Caine, *I have gotten a man from IEHOVAH*, meaning, not by the force of Gods word in the State of Creation, *Gen.* 1. 28. for that was loſt by the fall, and therefore God in Chriſt gives a ſecond word of production to them, which was now a word of grace and object of *Faith* in the promiſed ſeed, *Gen.* 3. 15. 16. By force of which word, ſhe now obtained from *Iehovah* a man by Chriſt, in whom was life, and therefore ſhe named him Poſſeſſion, for ſo his name ſignifies, implying ſhe was now againe by Chriſt, in Poſſeſſion of a living race of mankinde, in this day of grace, and ſo the Mother of all living.

Secondly, the Mother of all living, together with *Adam*, by beliefe of truth, in the object of *Faith*, namely, in the

promiſed

Promiſed ſeed, and ſo was to *Chriſt*, his firſt borne Church, *begotten not by blood, nor of the will of the fleſh, nor of the will of man, but of GOD*: for to them was delivered by him this object of *Faith, once given to the Saints*, from whence they received *life*, naturall and ſupernaturall, by *Faith*, as here you ſee, and therefore nurſed up by inſtruction, their Poſterity to the ſame object, for both *Cain* and *Abell* came to offer unto God, and therefore in this ſecond reſpect, ſhe was alſo the Mother of all living.

And ſo much that this travaile of the Creation was by Chriſt.

But here ariſeth a queſtion, at what time began this travaile of the whole Creation, together with man believing truth, to their ſupernaturall end?

The anſwere is, that God having the ſixt day about the ninth houre or three of the clock in the afternoone, eſtabliſhed the foundation of the Reſtauration of the world, in the ſecond *Adams* ſatisfactory righteouſneſſe, figuratively in the blood of the Lamb, the ſeaventh day morning next enſuing, being then the firſt day & houre of a daies beginning in the Eſtate of Reſtauration of the Creation by Chriſt, as *hee was the firſt borne of every Creature* opening the womb of its tendencie to all perfections, therefore that ſeaventh day morning in the firſt minute thereof, was that firſt particle of time, wherein the Creation began to put forth its firſt moſt proper ſtep in this travaile, together with man believing truth, *from the bondage of corruption, to the glorious liberty of the Sonnes of GOD*.

And from this ground *God bleſſed the ſeaventh day, and hallowed it*, becauſe that in it *he reſted from all his works which hee had created and made*, ſo dependant upon *Chriſt*, implying, that God reſted fully contented in the perfections of Chriſts works, for the Reſtauration of all his works, to that perfection intended in the Covenant, to which it now but travailed, and * therefore God ſet this ſeaventh day apart for man to *reſt*, figuratively leading him alſo to *Chriſts* imputative works, for the perfection of al his works here by *faith*, in hope of a full perfection, in fruition of glory to come.

From this ground the Author to the *Hebrews* takes it for granted, that this *reſt* to *God*, and to *Faith* and in fruition, for man was finiſh'd *from the Foundation of the world*, although man unbelieving enters not this *reſt*, and then with reference to this point ſaith, God ſpake in a place of the ſeaventh

* The Originall of the ſeventh daies Sabbath and al Sabbaths.

Therefore this ſeventh day ſanctified by God, *Gen.* 2. did in a figure [*Queſt.*] lead the faithfull hero a the flood, to reſt in [*Anſ.*] the perfect works of the ſeed of the woman, which then was to bee accompliſhed in time to come, that is, to reſt in beliefe of it, for the remove all of all miſery, and in hope fruition of eternall glory, and it was the ſame myſtery of this ſeaventh day, which God renewed by *Moſes* to *Iſraell*, but the eight day now leads the faithfull to reſt for the ſame things on that worke, of the ſeed of the woman, as it is now already perfected, the which (as I conceive) was the ground of the change of the day, and therefore nominated to be the Lords day.

venth day on this wiſe, that, *God reſted the ſeventh day from all his Works, and then* ſaith hee, *there remaines a reſt for the people of* God, meaning by *Faith here*, and in glory hereafter. *Gen.* 2. 2. *Heb.* 4 3. 9. 19.

The reaſon why *Moſes* in the 2. of *Gen.* doth bring in all Gods works as made on the ſeventh day, ver. 2. is becauſe all which was made perfect on the ſixt day, and loſt by *Adam*, was (as it were made anew by Chriſts ſatisfactory righteouſneſſe imputed, and ſo declared the ſeventh day morning to *Adam* by the Creations putting forward its firſt ſtep towards perfection, to which it travailes untill now.

And from this ground the number of ſeaven in holy Scriptures is a figure of perfection, as in the ſeaventh of yeares, namely the Jubiles, and the ſeaventh yeares of the Lands reſt, and in the ſeventh months reſt, and this ſeventh daies reſt, *&c.* and in *Enoch* the ſeventh from *Adam*, by aſcending into eternall perfection in Soule and Body joyntly together, figuring out the Angelike glory, intended to man in the * *Covenant*, by the worke of the firſt *Adam*, but now given to the world in the righteouſneſſe of the ſecond *Adam* imputed.

* In the 12 *Ch.* and 13 *Object.* you may ſee this Covenant defended.

Obſervation.

So much for the Proofe of the fift generall point, namely, that the ſecond Adams *firſt entrance into the Worke of the firſt* Adam *put on the Whole Creation, travailing together with man believing truth, to that perfection it loſt in* Adams *fall.*

Hence obſerve, becauſe the imputative damnation of Gods Covenant, through *Adams* tranſgreſſions was fully removed, and taken off by the ſecond *Adams* ſatisfactory righteouſneſſe, imputed as ours by Gods free guift upon all men to juſtification of life, ſo as none of mankinde ever periſhed for that tranſgreſſion, as precedently is proved.

Then conſequently, all mankinde which in Infancy or childhood depart this world, they aſcend to eternall life in Heaven to Angells glory, notwithſtanding originall ſinne which is in them, for that running ſore of originall ſin, in which they are conceiv'd and brought forth, doth but fit them ſucceſſively to receive the ſalve of ſalvation in *Chriſt*, to their eternall felicity, for if they had not bin conceived, and borne in that ſeed of ſinne, and but a ſeed, then they had bin in their production Divells in diſpoſitions totally, according to the juſtice of the Covenant, and ſo capable of no good, but evill only, or elſe they muſt have bin by production conceiv'd and borne in their pure naturalls of holineſſe and righteouſneſſe, in an Eſtate of perfection, according to the tendencie of the Covenant, and then they had not bin capable of eternall life in *Chriſt* by ſalvation, for *the Whole need not the Phyſitian, but the ſicke.*

But becauſe the Serpentine ſeed is derived to Infants in their conceptions and births, and in them reduc'd but to a

ſeed

ſeed by *grace in Chriſt*, becauſe God put the foreſaid principle of enmity, betweene the ſeed of the woman, and the ſeed of the Serpent: therefore this running ſore of originall ſinne in them implicitly pleads for the ſalve of ſalvation, in Gods free guift of Chriſts righteouſneſſe imputed, to aſcend by it to eternall felicity.

Therefore all mankinde departing this world in Infancy or Childhood aſcend by death through him to eternall life.

Againe, the paſſage of all Infants from the miſery of this world, by the ſharpe ſeparation of Soule and body, is to them * but an implicite taſt (by a figure) of *Adams* imputed ſower herbs of puniſhment for ſinne, to reliſh Gods ſweet imputed mercies in *Chriſt the Paſchall Lamb* to Gods praiſe in him by the ſalvation of them to all eternity, therefore all mankinde dying in Infancy or childhood, aſcend through death to glory for ever.

* Likewiſe ſo is the ſharpe ſeparation of Infants from their Mothers bowels in their birth, ſo notwithſtanding that ſharpe travell the mother

ſhall be ſaved, if ſhe continue in beliefe of the object of juſtification, and in the inſeparable companion of that beliefe, namely internall holineſſe iſſuing it ſelfe into externall ſanctification, as is proved by the Apoſtle. 1 Tim. 2. 15.

Therefore Circumciſion precedently was, as the dipping or waſhing in Baptiſme now is, viz. a witneſſe, that Gods Covenant in Chriſt, reacheth Infants that cannot by Faith reach him, wherefore they were and are received into the viſible Church, by cutting and waſhing, thereby witneſſing, that the grace of the Covenant gave to the whole nature of man, in the promiſed ſeed immediatly upon the fall, a meerly diſpoſed nature in all, to receive eternall life as ſaved creatures; but man ſenſible paſſeth by this witneſſe, and the like mercies, but ſo did not the Queene of *Sheba*, although excluded from the reſidence of the like mercies from her Kingdome.

Againe, theſe ſower hearbs by this Separation of Soule and body of all Infants which departed this world before Chriſt came, by it, *they then were but a figure of him then to come*, as ſaith the Apoſtle, Rom. 5. & the 14 taſt not only of this Separation, which is but a ſhaddow of death, but a figure of him, as he was an imputed ſinner, to taſt of death, for all men in the ſubſtance, according to the juſtice of that Covenant, and more, therefore it being but a figure of him, it was only a paſſage to them to eternall life by him.

Againe, when God the ſecond time renewed his promiſe of the Seed of the woman with *Abraham* to the univerſall mercy of the Apoſtate world, as will afterwards appeare, hee then inſtituted *Circumciſion*, namely, to cut off the forehee then inſtituted *Circumciſion*, namely, to cut off the foremoſt skin from the member of generation of Infants, implying his only mercy in the *promiſed ſeed*, was it that cut from the Nature of mankinde, the nature of Divells though not totally. So fitting them to receive their *Eternall felicity*, by

by Christ, therefore they do enjoy it to all eternity.

Againe, * also the Male Infant was precisely to *be cut the eighth day after his birth*, this implicitly told their (a) parents that Gods mercifull infusion by putting the foresaid principle of enmity into the nature of all men was the originall principle of mans new birth, as risen with Christ, whose first step to glory, was to be on an eighth day by his bodies resurrection, and therefore then on an eighth day precisely, Infants were to be admitted visible members of Christs mysticall body on earth, in the Kingdom of grace, implying their right by him to his glory (b) triumphant in Heaven.

From which ground when people *brought little Children to Christ, that he might bleſſe them*, hee was angry with the Apostles which kept them from him, and commanded them *to ſuffer little* (c) *Children to come unto him*, and renders this as a reason of his command; *for of ſuch is the Kingdome of Heaven*, therefore so departing this world, they ascend to that Kingdome which so belongeth unto them.

* But they which attribute so much to baptisme, as that no baptisme, no salvation, it is but to assume the more seeming superstitious sanctity to draw from the people the more respect to their aspired Antichristian Priesthood.

(a) So baptising of Infants now is an outward seale to the Church that although mans nature at once, was totally diabolicall, yet the reduction of it to a seed by Christ, is the Principle of mans new birth baptisme further implyes the spirit of Gods helpe to bring it to perfection in his owne way, that is, to the perfection of parts in this world, and to perfection of degrees in the next. (b) Then Infants have much more right to be received into the Church Militant by Baptisme (c) Notwithstanding the males onely were admitted to be visible members of Christs body by circumcision; yet not onely the women, but all the female Infants were then members of Christs body, though they received not the seale of the Covenant, they being not capable of it in their flesh, yet the Grace of the Covenant in Christ received them to be visible members, and the ground why that signe of the Covenant was precisely related to the males, was to figure, that the Lambe of God of the seed of the woman was not to be a female, but a male; therefore this sindereth not, but that the Infants of believing parents under the Gospel, much more may be admitted visible members by baptisme, and from the beginning of the world, as appeares in the practice of the ten fathers before the flood, they esteemed their Infants visible members of Christ; for in their infancy, they stablished upon their persons by their names, the conveyance of the Oracle of life, or the object faith once given to the Saints variously to ensuing posterities, as appeareth at large in the fifth Chapter of this Treatise.

Queſt. Now the question may be, whether circumcision was onely intended to mankinde as in Infancy?

Anſwere. It was not onely intended unto mankind, as Infants, but also to men as capable of reason, as is Baptisme now; for to them it did not onely prefigure that the nature of Divels became not totall: and the imputed damnation of the Covenant was cut off by Gods mercy in Christ, but also to men capable of reason, it did prefigure, that they submitting in beliefe of truth, to receive Gods guift of *Christs righteousnesse imputed*, their sinne should not onely be cut off, in the habite of sinne in them against *Christ* weakned in this world; and

in

in the next world none (*d*) to remaine, but alſo that they in glory with *Chriſt*, ſhould ever remaine; therefore God to *Abraham* called the ſharpe *cutting of the fore-skin of the member of Generation, his Covenant*, meaning, that to man believing truth that *ſharpneſſe* was a ſeale of *Chriſts imputed righteouſneſſe*, which they received by *faith*, including their vivification and mortification, and the ground of all happineſſe; for ſo it was to *Abraham being circumciſed at a full age, as* Rom. 4 And therefore ſaith Chriſt, *hee that believeth in mee hath eternall life.*

Againe, although God cut off the fore-skin of the Member of generation, yet but the foreskin; for hee left the next innermoſt skin uncut off, this implicitly told men capable of reaſon, that although the grace of the Covenant did cut off the ſerpentine nature; yet hee left a ſeed to remaine, to let men underſtand, that as *Abraham* could not be *juſtified by workes*, having this ſerpentine ſeed remaining in him, therefore in this life man muſt ſubmit to *Gods guift of Chriſts righteouſneſſe imputed*, as did *Abraham* for *juſtification*, and his rule for imitation; therefore, ſaith the Apoſtle. *being juſtified by faith*, (meaning men capable of reaſon) *we have peace with God through our Lord Ieſus Chriſt, by whom alſo we have acceſſe by faith into this grace, wherein wee ſtand and rejoyce in the hope of the glory of God*, Rom. 5. 1. 2.

But the queſtion may be here, whether mens ſins which themſelves commit be againſt the law naturall, as ſupernaturally related to Gods Covenant with the firſt *Adam*? *Queſt.*

I anſwer no, for in the ſecond *Adam* onely, after the fall, this law of nature in it's perfections, was inherent, and was related as a meanes to attaine that ſupernaturall end, and then given to us imputatively for *juſtification* in him, and a rule for imitation for us; and therefore all our ſinnes are againſt that law of *righteouſneſſe* ſo manifeſted to us in him by the Covenant of grace, and not as the law was in the firſt *Adam a Covenant of workes*, and man capable of reaſon ſtands bound ſo to receive it by beleefe of truth, in *Chriſt Ieſus*, or the rejection of this rule cuts him from Chriſt, *for he that believeth not is condemned already*, and that by juſt conſequence, becauſe he that is guilty of ſinne in one, is guilty in all; for hee that rejects it in point of *juſtification*, rejects it alſo as his rule in point of *ſanctification*, and from this ground *Moſes* pronounced that man accurſed, which did *Anſw.*

(*d*) Hence it is, God adding the law to the promiſe, gave this one law, viz. that the Paſchal Lambe muſt be eaten with ſowre herbs, *Exod.* 12. 8.

not

not doe all things contained in the Law, that is, as not intentionally ayming to doe all things contained in that Law, as leading to *Christ*, as hereafter in due place will appeare.

Yet, if man did then, or now doth, but at least intentionally respect this object of *Faith, as the truth is in Iesus*, hee is guilty of none, although hee actually sinne in many things, wherein we offend all, and the ground of the point is this, that in *Christs righteousnesse imputed*, and by *beliefe* of *truth* received, *as the truth is in Iesus*, this man wants no *righteousnesse*, which in heart hee desires to have in *Christ*, nor is guilty of no sinne which in heart hee desires to be freed from, *Rom.* 7. 22, 25. and *Rom.* 8. 1.

Iam. 3. 2.

Quest. Againe, another question here to be resolved will be this, that in regard Gods mercifull imputation did remove from all mankinde, that imputed damnation of the Covenant for *Adams* sinne, then how farre forth doth it also extend, to take off the guilt and punishment of mens owne sinnes, individually committed against the Law of grace, as it is in *Iesus Christ*?

Answ. It extends exceeding farre in this case also, even to any man submitting by beliefe of truth, to receive this *gift of righteousnesse, as the truth is in Iesus*; for then it takes off all manner of sinne committed against him, (one sinne onely excepted) for, saith Christ, *All manner of sinne and blasphemy against the Sonne of man shall be forgiven unto men, but the sinne against the holy Ghost shall not be forgiven unto men*, Mark. 3.

And the ground why God thus foreappointed *Christ before the world was*, to be ready as the Ram in the bush, in that point of time, to enter the worke of the Covenant, to take off the just destruction of the world, and to frame it thus, to travell together with man-believing truth, to it's desired felicity, was onely this: namely, *Gods love to the world*; for, *God so loved the world, that hee gave his onely begotten Sonne, &c.*

Therefore the world must be onely considered, as an object agreeable to Gods will, because it was to him an object of love; for the truth is, God did so consider it, and that in a two-fold respect.

1. First, in all that good which God communicated to the world by creation, as involved in the Covenant to it's ultimate perfection, and all this, as issuing from himselfe, was his owne effect, as the off-spring of God, and therefore a good

good every way agreeable to Gods will, and an object of love to him.

But if the juſtice of the Covenant had paſſed to execution, then God had proceeded to annihilate all this good, not onely in part, but totally and eternally; but this went againſt his mind, therefore, *hee ſo loved the world, that hee gave his onely begotten Sonne, &c.*

That glory which was to reſult to God out of all the good of the creatures, according to the ſpire of perfection of the Covenant, by *Adams* ſupernaturall operation, was Gods finall end for which he made all, namely, his glory, and this was to God the object of good in the higheſt reſpect. 2.

But if God had in the juſtice of the Covenant proceeded to execution, then this his finall end had beene ſeparated from him, and he might in the ruine and deſtruction of the creatures to all eternitie have glorified himſelfe.

But from the creatures good his glory could never have returned to him in any degree, much leſſe from the higheſt ſpire of perfection intended in the Covenant, as was Gods deſire, but this was contrary to his mind; therefore *God ſo loved the world, that he gave his onely begotten Sonne, as his Lambe, to take away the ſinnes of the world*, by regaining his glory in the redundancie thereof, to the eternall praiſe of his mercy.

Is it ſo, that by this ſecond *Adam*, his ſatisfaction of Divine juſtice, God in mercy gave to all mankinde alike, the meanes and end, namely, *Eternall life*, and that the good of this world is a remote meanes to the ſame end, as here wee ſee? *Obſervation.*

Then hence obſerve, that all men, either poore or rich, which deſire or indeavour to attaine the good of this world for them and theirs, and not as a meanes to this end, they then in their imaginations and all their labours, are but a mere lye and vanity; whence rightly ſaith the Pſalmiſt: *Surely men of low degree are vanity, and men of high degree are a lye*, Pſal. 62. 9.

Againe, is the good of this world, *Gods gift in Chriſt*, a comfortable and remote meanes amongeſt many, to leade man to *Chriſt*, to receive in him *eternall life?* then take this rule for a direction, not to be diſmaid to ſee ſome in want for their chaſtiſement, and ſome for triall, and ſome to abound; for thoſe men which terminate their reſts in wealth, and in *Obſervation.*

the pleasures and delights of this world, shall attaine but a brutish rest here, and never receive eternall rest in Angells glory hereafter; for this is but a meanes and a remote one too: therefore hee that fits downe in this meanes, must needs lose the end, and so perish eternally.

Here follow some Objections made by a Reverend Divine, which are accordingly answered: and the Objections made by others, are answered in the twelfth Chapter.

Object. 1. If *Adams* omitting to eate of the tree of *Life* were a *Sinne*, and that *Sinne* of *omission* brought on her *Sinne* of *commission*, shee was not the first occasion of his *Sinne*, but first *Sinne* arose *intrinsecus*.

Answ. Neither in this *page* nor in any other is it said, his omitting to eate of the tree of *Life* was a sinne, nor is it said, he did omit to eate the fruit of this Garden, or of the tree of *Life*, but it is said, hee was remisse of the different end from his former Estate: why he was to eate of these fruits, as a meanes thereunto, and his remisnesse to eate these fruits as such meanes brought his sinne of *omission*, and that brought on his sinne of *commission*.

Because of the naturall liberties of their wills, therefore sin might arise from within: Also because their righteousnesse and holinesse did spring from naturall causes internally and externally; as *Chap.* 1. therefore righteousnesse and holinesse being not their nature they might mutually turne to good or evill.

Againe, why might not sinne in both of them arise from within, this second Estate being so farre different from the former Estate of creation? if their understandings were not carefully applyed to Gods rules in the Covenant, to keepe them from evill, and their wills to God, as a good meet fully to be communicated to them, then by the perfections of the creation: and the truth is from the remissenesse of them both, it was that shee was the first in the transgression, with Satan by the Serpent, and he the second in the same by her.

Object. 2. * Where you say all mankinde were in reprobation, if you meane the case of reprobates or guilt of damnation it is true; but if you meane of Gods decree, it crosseth the doctrine of Election.

Answ. I meane, as it is explained in the *page*, namely, that in the fall of *Adam* all mankinde alike were reprobated under the guilt & due punishment of eternall condemnation, joyned together with reprobate divells, as opposed to our

* *Pag.* 21.

conjunction

conjunction with elect Angels, in eternall glory, by vertue of the intended end of Gods Covenant with *Adam*.

Againe, I deny any such decree, and in the prosecution of the sixth point, I have (as I believe) explained those Scriptures which reverend *Calvin* and you (I suppose) doe thinke, doe prove that decree and case of Reprobates, and as for that doctrine of Reprobation, the Scripture proves it no more then it doth that word Decree, which neither in the old Testament or the new is so much as mentioned with reference to the point of *Election* and *Reprobation*, as I suppose you meane.

Object. 3. The judgement was executed that very moment that *Adam* eat of the forbidden fruit, in that instant he was dead in sinne, and mortality seized upon his body, and hee stood guilty of eternall damnation. *Pag.* 22.

Answ. True it is, judgement was executed the very moment that *Adam* eat the forbidden fruit, yet not upon the first *Adam*, but onely upon the second *Adam*, as his Saviour and ours, as *pag.* 24. and 25. figuratively in the blood of the Lambe; or, if not, how, or why was he (as Saint *Iohn* affirmes) *the Lambe slaine from the worlds foundation*, Rev. 13.8. Or how was it, that *as by one offence judgement passed upon all men to condemnation, even so by one, righteousnesse the free gift came on all men to justification of life*, as Saint *Paul* affirmes, *Rom.* 5.18. and as is explained in *pag.* 32. Or how was the worke of a perfect rest in *Christ*, by *Faith*, and *in fruition by hope*, finished from the foundation of the world, as the Author to the *Hebrewes* affirmes, *Hebr.* 4. 3. and as is explained *pag.* 25.

To the second part of the *Objection*, true it is, by *Adams* default hee was as is described, *pag.* 30. dead in sinne, farre more deepe then I suppose you meane, for man being dead in sins and trespasses, against the universall grace of God in Christ, is farre different from that in *Adams* fall, as to be twice dead and pluckt up by the roote, is different from them both, as in the prosecution of the sixth point will clearely appeare.

To the third part of the *Objection*, true it is, mortality seized upon his body; but it is also as true that by mercy in the blood of the Lambe, mans body came but thus to be mortall; for this mortality doth but at most separate the soule from the body, which is but the shadow of that death

intended in the Covenant for us in the fall of *Adam*, as is deſcribed, *pag.* 21. 22. 23. and as will more appeare by the death of the ſecond *Adam* in the eighth Chapter following.

Object. 4. Your obſervation is refuted, *Rom.* 5. 12. 13. &c. Are all Infants that die ſaved? if not, what is the cauſe of their condemnation?

Anſw. To the firſt part, *Rom.* 5. 12. 13. the Apoſtle to the praiſe of Gods univerſall grace, parallelling the firſt *Adam* to the ſecond *Adam*, hee there layes downe a double Argument, the firſt, that although by *Adams* ſinne, ſinne entred into the world, that is, originally, as the cauſe of all mens periſhing when they were dependant on him in the Covenant; for afterwards hee was (as are all men, Chriſt only excepted) but a private man, *cap.* 5. So that *Adams* ſinne, as now it is, is but the occaſion of mans ſinne, by his owne default to his eternall deſtruction, and their owne ſinne, is the onely cauſe thereof, as committed againſt Chriſt, and the ground thereof is expreſt by the Apoſtle in the 18. verſe following.

Secondly, it is further implyed, in theſe two verſes, that that mans ſinnes now ſo committed, that is, againſt Chriſt to whom all power is given, and to whom all ſtand related for good and evill, that the prevalency of their ſinne againſt him, doth increaſe the prevalency of the ſhadow of death unto them, namely, the frequency of the ſeparation of the ſoule from the body, and alſo of death in the ſubſtance, namely, mans ſeparation from God his chiefeſt good, in this relation, and united to the contrary evill, and by his owne remiſſeneſſe, being ignorant of all; yet then God in mercy to the promiſe, added the Law to reveale, to reckon or impute mans ſinne unto him, that he might ſee how hee runne on his owne miſery; wherefore, in the 20. verſe, rightly ſaith the Apoſtle, *The Law entred, that the offence* (as the ſpring of miſery) *might abound, that where ſinne abounded, grace might much more abound, that as ſinne had raigned unto death, even ſo might grace raigne through righteouſneſſe unto eternall life by Jeſus Chriſt*, verſe 21. Therefore my obſervation is confirmed by the Apoſtle in theſe verſes, and not refuted.

See theſe verſes further explained in *cap.* 9. to the ſecond part of the objection: yes, all Infants are ſaved, and therefore I can ſhew you what once was the cauſe of their condemnation, namely, *Adams one offence*, when he was a pub-

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like perſon, and the ſigne of it now onely remaines in their nature, to meet and diſpoſe them as fit ſubjects, ſucceſſively to receive ſalvation in the univerſall grace of God by *Jeſus Chriſt* as ſaved creatures, namely, *the peyſon of the Serpent*, as reduced but to a *ſeed*, the foreſaid infuſion flowing from the eſtate they are now in, namely, *Gods univerſall mercy in the promiſed ſeede imputed righteouſneſſe*, as is further deſcribed, *pag.* 36. 37.

Object. 5. *If* Adam *fell the ninth houre of the ſixth day; how did God in the end of that day ſee all his workes to be very good?* Pag. 25.

Anſw. I demand of you, how he did ſee all his works the ſixth day very good in the end of that day ſeeing it is not mentioned ſo in the Text; and *Moſes* ſaith expreſly, that on the ſeventh day God ended his workes, which he had made, and therefore it remaines for you to prove that God ſaid ſo according to your inference at the *end of the ſixth day*: and in what ſenſe *Moſes* meanes that God *ended his worke on the ſeventh day*, ſee *pag.* 34.

Object. 6. The expoſition of the particle, *Put*, ſavours of *Semipelagianiſme*; ſo doth the phraſe of *internall diſpoſition* infuſed univerſally. Pag. 28.

Anſw. If that expoſition which tends to demonſtrate *God onely in Chriſt Jeſus*, an *univerſall good* to man, and that it *pleaſed the Father, that in him all fulneſſe ſhould dwell, and ſo in all things Chriſt muſt have the prehemmence* to communicate even the leaſt good to man, as a meanes to his chiefeſt good, and all reſtored by *Chriſt*, then ſurely if this doctrine ſavour of *Semipelagianiſme*, it becomes you and I to be not onely halfe, or almoſt, but altogether *Pelagians*.

And that this doth ſo demonſtrate *God* in *Chriſt*, beſides the maine ſcope of this whole Treatiſe, ſee in *cap.* 6. & *cap.* 12. in my anſwer to the tenth *Objection*, *cap.* 12. the which doth moſt clearely prove the point.

Object. 7. *The laſt clauſe is falſe.* Pag. 30.

Anſw. It is not ſo, untill you have proved it ſo.

Object. 8. *The univerſall election is falſe.* Pag. ibid.

Object. 9. *Men periſh for* Adams *tranſgreſſion and their owne.* Pag. 31.

Anſwer to both *Objections*: Both theſe Objections are anſwered in my anſwer to the 21. and 22. *pages* precedently.

Object. 10. That juſtification without *Faith*, is againſt the current of *Scripture*. Pag. 33.

Anſ. That this text nominates *juſtification*, I am ſure is true, Rom. 5. 18.

and that the Apoſtle relates this *juſtification* without relation to mans receptive inſtrument of beliefe, is as true, for here the Apoſtle relates this *juſtification* to man, as meerely paſſive, when God was found of us that ſought him not, even when wee as *Adam* received this imputation to life, and glory, when *God came to ſeeke and to ſave that which was loſt*, not imputing our ſinne to *Adam* according to the juſtice of the Covenant.

* Mans beliefe receiving this juſtification is therefore called juſtifying faith.

Therefore this *juſtification* as oppoſed to the ordinary reception of it by mans inſtrument of beliefe, called *juſtifying Faith*, was extraordinary, and therefore although not according to the current of Scriptures, yet according to the Scripture; as for example, that light which was before the Sunne, was made in an ordinary courſe, to communicate light unto the world, was true light; ſo this truth is truth, though not according to the current of Scriptures in an ordinary courſe.

But as for this *juſtification*, as related to mans receptive inſtrument in an ordinary courſe, I have explained in the proſecution of the fixt point.

Firſt in three degrees of juſtifying Faith.

Secondly, differenced other Faiths from that.

Thirdly, defin'd what juſtifying Faith is.

Fourthly, defin'd what is the perfection of juſtifying Faith.

Fiftly, how God brings the Faithfull to that perfection.

And this will reſolve the point according to the current of Scriptures in an ordinary courſe.

Pa. 33. *Object.* 11. *The laſt clauſe is erroneous.*

Pa. 34. *Object.* 12. *The application of* Evahs *name to life in Chriſt, is erroneous.*

Anſwer *to both objections.* Neither of them is erroneous, till you have proved them ſo to be.

Pa. 36. *Object.* 13. *The aſſertion of the ſalvation of all Infants is without ground. All are by Nature the Children of wrath, therefore guilty of damnation.*

Anſwere. The firſt part is anſwered ſufficiently in *p.* 22. and as for the ſecond part, that text *Ephe.* 2. 3. the drift of the Apoſtle beares not your application as to *Infants*, as appeares in the explanation of that Text. *Cap.* 7.

Pa. *Object.* 14. *If the fixt point be meant of every individuall, it is untrue.*

Anſw. You cannot well tell how to judge, untill you have

ſeene

seene the point, for the naming of it is one thing, but the point made good by proofe is another thing; and I doe meane of every individuall, and also doe believe you will finde it to be true, and firmely prov'd, if you will well weigh the prosecution of the sixt point, in the eight ensuing Chapters. And so much for the fourth ground.

And now I proceed to the sixt point, Namely, *That in this estate of Restauration of the world by* Christ Jesus *the second* Adam, God *intends and extends eternally life to every individuall of mankinde alike, without any personall respect.*

CHAP. V.

Being the beginning of the sixt point of the unpartiall proceedings of God *for eternall life, intended and extended to every individuall of mankinde, without personall respect in any kinde, in this fourth Estate of Restauration by* Christ Jesus *the second* Adam.

WHereas all mankinde alike, deservedly stood reprobated and rejected, to perish with the Divell and his Angels for ever, by due justice in the fall of *Adam*, and from all relation to God in any good; Even then God elected from them all in Christ, *that we should be holy and without blame before him in love*: I say, all and all alike, for he then removed from all the imputed guilt and punishment of *Adams* offence, and Estated all mankinde alike in the meanes, and end of *eternall life, by the free gift of Christs imputed righteousnesse*, because it came upon all men to *justification of life*, as before is amplified: and in this he proceeds through all times and generations of men, without all respect of persons, which times I will referre to three heads.

First

First, from the time that *Adam* was cast out of the Garden, to *Abrahams* time.

Secondly, from *Abraham* to *Christ* his coming in the flesh, manifested in the Gospell.

Thirdly, from that time to his coming to judge the world.

Of these in their Order.

To the first point, God having cloathed the man and the woman in the skins of mans comfortable redemption, Hee then cast them both from the Demonstrative signification of the Garden, in a demonstrative vilification, for saith *Moses*, the Lord God said of the man, behold the Man is become like one of us, to know good and evill, and now least he put forth his hand, and take of the tree of life, and eate and live for ever. Therefore the Lord sent him forth from the Garden of *Eden*, to till the ground from whence he was taken. *Gen.* 3. 22.

And because God said, *man is become as one of us*, &c. herein the sacred Trinity derideth man for his beliefe of lies, and unbeliefe through pride and vanity, for refusing God his sacred verity.

Secondly, whereas *God* saith, *Now least hee put forth his hand and take of the tree of life, and live for ever*, herein God contemptuously cuts him off from the touch or taft of eternall life, according to the precedent figures of the Covenant.

Againe, when the text saith, *Therefore the* Lord God *sent him forth from the Garden of* Eden *to till the ground from whence he was taken*: It implies, that then God gave *Adam* to understand, he was now but a private man, as all his off-spring should be, *Christ* only excepted, and therefore neither the Creation nor mankinde, had dependancie upon his worke for good and evill, as in the Covenant precedently they had.

Againe, when the Text saith, *God placed at the end of the Garden of* Eden *Cherubins and a flaming Sword, which turned every way, to keepe the way of the tree of Life*: This implicitly told *Adam*, that if he turned back from Gods free guift of the second *Adams* righteousnesse imputed, to attaine eternall life, by his owne works of righteousnesse, as in the Covenant precedently he might; This then should be his destruction in the flames of Gods consuming wrath, and therefore the flaming Sword turn'd every way, implying Gods impar-

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tiall proceeding in this fourth Eſtate of man, and ſo leaving *Adam*, I proceed to his enſuing Poſterity, *Cain* and *Abell*, and both of them we finde inſtructed in the principle of eternall life, namely, the Object of *juſtification*, which is Gods guift of *Chriſts righteouſneſſe* imputed, and therefore both bring to God an attonement, and in this reſpect God declares his proceedings to be without all reſpect of perſons to either, for as their mindes were different in this Sacred object, ſo the manifeſtation of Gods minde was different to them, for ſaith *Moſes*, Jehovah *had reſpect unto* Abell *and his Offering; but to* Cain *and his Offering hee had noe reſpect, whereupon* Cain *was very wroth, and his countenance fell.*

And *Iehovah* ſaid unto *Cain*, *why art thou wroth, and why is thy countenance fallen?* Implying, that his diſreſpect of *Cain* and his Offering was juſt, for ſaith God unto him. *If thou doſt well, ſhalt thou not be accepted?* Interrogatively implying, yea moſt certainly, *thou ſhalt, as is* Abell *thy Brother, but if thou doſt not well, ſinne lies at the dore.* Gen. 4. 4. 5.

The Queſtion will be, what was well in *Abells* Offering? and what was well and not well, in *Cains* Offering?

Queſt.

For *Abell*, this was well, that his Offring was of the firſtlings of his flock, and the fat of them; for being the firſtlings of the Sheepe, therefore a Lamb, implying his beliefe of the ſeed of the woman, *the Lambe of God, as taking away the ſinnes of the World*, and conſequently his owne.

Anſw.

Againe, *becauſe the firſtlings*, this further implyed, his beliefe in the ſeed of the woman, as the firſt borne, from the dead ſall of *Adam*, opening the womb of all perfection, by whom he hoped to attaine all bleſſedneſſe.

Againe, *His Offring being of the fatteſt*, this implied his high reſpect of this ſacred Miſtery, by beliefe of truth, *for by Faith* ſaith the Text, *Abell offred unto God, a more acceptable Sacrifice then Cain, by which hee obtained witneſſe that he was righteous*, God teſtifying of his guift. Heb. 11. 4.

Iuſtifying faith believes the univerſall good of man really included and intended by God in the object of juſtification, and doth not only aſſent to it, but alſo ſubmits to receive his particular felicity to all eternity, as included in that generall mercy.

2.

As concerning *Cain* it is alſo implyed, what was well in his ſacrificing; as firſt, the thing which he brought, hee brought it to offer.

Secondly, he offered it not to Idoles, but to *Iehovah*; and this was well: and becauſe the Text relates his offering with no further commendations, it implies that no more good could be ſpoken of it, according to truth; *So much for that was well.*

Againe, this was not well, that his love to this myſtery accord-

according to truth, in the second *Adam*, brought him not to offer, for the Text implies that processe of time brought him to this businesse, *Gen.* 4. 3.

Againe, because the Text saith, *he brought the fruits of the ground to offer to* Jehovah; this implies his too high respect of things Terrestriall, consequently, his profanenesse to this Supernaturall Mystery in the promised seed, and in a word all his Religion at the best, was but to be conversant about the object of *Iustification*, and no way consonant to faith in that object; *For* (saith Moses) *he was not only wroth, but very wroth, because* God *gave no respect to his offering*, which as before I noted, implyed *Cains* too high esteeme of his Earthly offering brought unto God, but hee whose heart is so lifted up, his minde is not good nor upright in him, *Hab.* 2. 4.

Againe, his heart was so fall'n as appeares by his countenance, because his personall operations were rejected: this implyed hee came not to be accepted in Gods guift of Christs righteous operations as imputed, but in his owne supposed righteousnesse, wherefore his owne sinne lay upon him in his attracted habit, guilt, and punishment, *for he that beleeveth not, the wrath of God abides upon him.*

But on the contrary, that if hee did well, he should be accepted; God makes it further apparant, by removing all personall respects from *Abell*, *for as concerning him* (saith God) *to* Caine, *unto thee shall be his desire subject, and thou shalt rule over him*, implying two things.

First, whereas thou art the first borne, and so a figure of the first borne of every Creature, in this respect *Abells* desire shall be subject unto thee, in love and reverence to that mystery.

Secondly, as hee is thy younger Brother, so thou art his protector, supporter and instructer, in which respects thou shalt still rule over him, for I looke not to his person more then to thine, but with respect to his submitting unto mee, in the fulnesse of my mercy; *and if thou dost well, shalt thou not be accepted? if thou dost not well, sinne lies at the doore*: but *Cain* remissely harkened to this reproofe, and gracious incouragement, for in the next place *Moses* saith, *Cain talked with his Brother*, but tells not what talke it was, yet implicitly points, it was some hatefull speeches, because it ended in his blood, for saith the text, *It came to passe when they were in the*

the field, that Cain *roſe up againſt his Brother and ſlew him.* From whence Saint *John* rightly affirmes, that *Cain was of that evill one,* as implying *Cains* amity with Satan, in the Spirit of conciſion, cutting from his ſoule, the foreſaid infuſed enmity, derived in his naturall conception, therefore *he was of that evill one,* lifted up in the Spirit of Satan againſt Gods way of ſalvation, by Chriſts righteouſneſſe imputed, for ſaith Saint John, *hee ſlew his Brother, becauſe his owne works were evill, and his Brothers righteous.* 1 Joh. 3. 12.

And for this, God comes againſt *Cain,* for ſaith Moſes, *Iehovah ſaith unto* Cain, *where is* Abell *thy Brother? Cain* anſwered in the Spirit of a lyer and murtherer, ſaying, *I know not, am I my Brothers keeper?* but God charg'd the Fact upon him, ſaying, *what haſt thou done? the voyce of thy Brothers blood cryeth unto mee from the earth,* wherefore God turned the flaming Sword of his wrath (which turned every way againſt *Cain*) by pronouncing this ſentence, ſaying, *now thou art accurſed from the earth, which opened her mouth to receive thy Brothers blood from thy hand: when thou tilleſt the ground, it ſhall not from henceforth yeeld to thee her ſtrength, a fugitive and Vagabond ſhalt thou be in the earth.*

To which *Cain* replies, (for ſaith *Moſes*) *Cain* ſaid unto JEHOVAH, my iniquity is greater then can be forgiven, and ſo my puniſhment is greater then I can beare, becauſe it ſhall never be removed, *ver.* 12. 13.

Againe, he bids God behold or conſider, what was his puniſhment? for *ſaith hee,* thou haſt driven mee out from the face of the Earth, and from thy face ſhall I be hid, and ſhall be a Fugitive and Vagabond in the Earth, for it ſhall come to paſſe, that every one that findeth mee ſhall ſlay mee.

To which God anſwereth him to this effect, as for my precedent ſentence, it is now unrevocable, for thou who didſt refuſe acceptance and pardon of ſinne, and *life eternall,* upon my interrogative affirmation, if thou wouldeſt but applie thy ſelfe to mee in my mercy to thee: But thou inſtead of circumciſing the ſeed of the Serpent, haſt cut off from thee by cuſtome in ſinne, my infuſed principle of Amity towards mee, from thy Spirit, and joyned to Satan mine adverſary againſt mee, in my ſalvation ſo freely tendred and fully intended unto thee.

So that one & the ſame perſon individually conſidered, may at one time be the ſubject of Gods unfained or entire grace and mercy in Ieſus Chriſt, and another time the ſubject of his conſuming and everlaſting wrath.

For thou haſt ſlaine thy Brother, only becauſe he ſubmitted unto me in my guiſt of *righteouſneſſe imputed* for his ſalvation, therefore as I told thee, *if thou didſt not well, ſinne ſhould lie at the dore*, ſo thy guilt and puniſhment now ſhall reſt irrevocably upon thee to all eternity: only this will I doe for thee in this worlds contentments for a time, I will aſſure thy abode, therefore ſaith God, *whoſoever ſlayeth* Cain, *vengeance ſhall be taken on him ſeven fold, and* Jehovah *ſet a marke upon* Cain, *leſt any finding him ſhould kill him.*

Thus when the noble Spirit of man departs frō Gods preſence of grace, it ſetleth its abode in terreſtriall contentments, ſutable to the corporall body, or corruptible part of man: but they that ſowe to the fleſh, of the fleſh ſhall reape corruption.

Whereupon *Cain went out from the preſence of* Jehovah, *and dwelt in the Land of* Nod, *on the Eaſt ſide of* Eden, *and his poſterity on Earth began to ſpring out and multiply: hee built a City and called it by the name of his Sonne* Enoch. And ſo now I diſcend from this Modell of Gods impartiall proceedings in theſe two, as to the whole maſſe of mankinde.

And *Cain* thus remaining under wrath, *Abell* being tranſlated to the glory of Angells by his receiving *Chriſts righteouſneſſe* the object of *life*; *Adam* and *Eve* now remained alone, to poſſeſſe this day of Grace, namely this world as a day of Grace, for only with them remained the Oracle of *eternall life*, that is, a Promiſe of the ſeed, to breake the Serpents head: therefore this Oracle or object of *juſtification* as the ground of all true Religion, to diſcend to poſterity, was altogether unſetled, by reaſon of *Abells* aſcent to bleſſedneſſe, and *Cains* abiding under curſedneſſe, as cut off from Gods preſence of Grace, for ſaith hee, *from thy face ſhall I be hid*, ſo went out from the preſence of God: therefore *Cains* Poſterity, as borne and bred remote, from the pillar of truth, and life of Religion, under their Fathers exemplary concision, were carried as a ſtreame to all ungodlineſſe; wherefore when God gave *Eve* the next manchilde, *Gen.* 4. 25, ſhe called his name *Seth*, that is, ſetled ſure, as ſaith Reverend and Learned *Broughton*, in his Treatiſe upon the firſt ten Fathers.

And, ſaith *Moſes*, *Adam knew his wife againe, and ſhee bare a ſonne, and called his name* Seth: for God ſaid *ſhee, hath appointed me another ſeed inſtead of* Abel, *whom* Caine *ſlew*.

Againe, *Gen.* 5. 3. the Text ſaith, *Adam begat a ſonne in his owne likeneſſe, and called his name* Seth, implying the production of this Childe every way anſwered the image of *Adams* deſire, that is, to enjoy iſſue, which might ſtand in the ſame image or likeneſſe that himſelfe did, to enjoy this day

day of grace, as a day of grace, to convey the Oracle of life to enſuing poſterity, and therefore hee joyned with *Evah*, in this childes name, and called his name *Seth*:

So leaving his minde to poſterity in his ſonnes name, that the conveyance of the pillar of truth, was ſetled ſure to future generations.

Againe alſo, *to* Seth *was borne a ſonne, and hee called his name* Enos: *Kings* tranſlation addeth, *that then men began to call upon the name of the Lord*, that is, *Seths* poſterity began to multiply, being the viſible Church, containing by tradition the pillar of truth, or object of *Faith* once given to the Saints.

Yet learned *Broughton* ſaith, the letters of the name of *Enos* in the appellative ſignifieth ſorrowfull-grievous, that is, then beganne corruption, touching the calling on the name of God.

The truth is, this ground alſo is good; for then began the multiplication of *Cains* poſterity, as in number, ſo in corruption by conciſion, touching the calling on the name of the Lord; For by their exemplary evill, it came to paſſe that thoſe which were the ſonnes of *God*, in the profeſſion of this object of *Iuſtification*, fell away by affinity with them. and this is implyed, *Gen. 6.* where it is ſaid, *it came to paſſe when men began to multiply upon the face of the Earth and daughters were borne unto them, then the ſonnes of God ſaw the daughters of men, that they were faire, and they tooke them wives of all that they choſe*, implying not what God liked &c.

The Kings tranſlation and *Broughtons* reconciled.

Wherefore, *Seth* ſeeing the beginning of this evill, hee in the appellative letters of his ſonnes name, left by tradition his minde to the world, telling them this was ſorrowfull and grievous unto him, and all godly men; for ſo it was to *Enos*, wherefore he named his ſonne, *Cainan*, that is, *to lament*, ſaith reverend *Broughton*, and yet he whoſe name ſignified *Lamentation*, named his ſonne *Mahalaleel*, that is, as the ſame *Broughton* ſaith, *a praiſer of God*, implying notwithſtanding this lamentable object, yet to man believing *truth*, there was remaining a two-fold ground of praiſe to God:

Firſt, for the light of eternall felicity, which ſhined in his guift of Chriſts *righteouſneſſe imputed*, the *Lambe* figuratively *ſlaine from the foundation of the world*, and all included in the *promiſed ſeed*, as the object of *Faith once given to the Saints*.

Secondly, to praiſe God for his firme truth in the certaine deſtruction of the power of Satan, although then it

remainged in a world of sinfull men; for, *it shall breake thy head*, wherefore this Praiser of God also leaves his minde to the world by tradition, in the name of his sonne, calling him *Iared*, that is, *descending*, saith *Broughton*, foretelling the worlds descent in ungodlines to misery as without hope of returne; wherefore this hopelesse man names his Son *Enoch* (as saith *Broughton*) signifying dedicated, or consecrated to God, implying he would dedicate him and his to God, according to truth, though the stream of the world run a contrary way, *following lying vanities, forsaking their owne mercies*,

And God answered this happy resolution in his sonne, for hee by *Faith* in the faithlesse world that then was, *walked with God, and he was not* saith the Text, *for God tooke him away*, that is, he never died, but in soule and body joyntly ascended to the glory of Angels, by which figure being the seventh from *Adam*, God condemned the faithlesse world, that hee really and mercifully prepared that glory in eternall felicity for them; But they cast it away by their Apostacy from him and gave themselves up to fleshly and terrestriall contentments, implied when God saith, *My spirit shall not alwayes strive with man, for that hee also is flesh*.

Therefore *Enoch* the seventh from *Adam* propheſied of the destruction of that world, saying, *Behold, the Lord commeth with ten thousand of his Saints to execute judgement, and to reprove all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him*, Jude. 14.

Wherefore this man leaves his mind by tradition to the world in the name of his sonne also; for he called him *Methuſalah*, that is, (as saith *Broughton*) *God sends*, that is, his certaine judgement upon the wicked of the world.

And *Methuſalah* therefore named his son *Lamech*, as saith the same Author, signifying *striking*, implying, Gods finall stroke to the destruction of the world did now draw neere.

Againe, *Lamech* propheſied, that God would after that destruction, by *Christ* give a comfortable restauration of the world, and left it by tradition in the name of his sonne whom he called *Noah*, which signifieth comforter, or restorer, as saith *Broughton*.

Againe, by *Noah* God prepared the Arke, which in a figure was Christ, implying, that although now God set up his flaming sword, turning it every way, that none could

escape

escape, namely, the flood, signified by *Noah's* building the Arke.

Yet by this *Arke* so long a building, was farther signified, that God would rather glorifie his mercy in their salvation, then his justice in their deserved destruction.

Wherefore, *Gen. 6.* although he saith, *My spirit shall not alwayes strive with man, for that he also is flesh*, as the *bruit beast* (for that is implyed) yet then he saith, *his dayes shall be an hundred and twenty yeeres*, implying so long time he would give them to returne, to be accepted in his beloved sonne the Arke of salvation.

And this he did, although hee knew that from *Caines* exemplary concision, the wickednesse of man was great in the earth, yea, *every imagination of the thoughts of his heart was only evill continually, then it * repented the Lord that he had made man in the earth*, and yet all the said time of *Noahs* preparing the Arke before their eyes, God did by it excitively draw them, implicitly telling them, *yet there was mercie for them.*

But this mercy they despise, minding onely earthly contentments, agreeable to sense, as the bruit, as is further implyed by the words of our Saviour, *For*, saith hee, *in the dayes of* Noah *that were before the flood, they were eating and drinking, and marrying, and giving in marriage, untill the day that* Noah *entred into the Arke*. And that all this time God did excitively draw them to returne to him by *Christ*, is witnessed by Saint *Peter*; for, saith hee, *God* (in the spirit of Christ) *preached to them who sometimes were disobedient, when as once the long suffering of God waited in the dayes of* Noah, *while the Arke was in preparing*; and as I said before, this grace they despised, *wherefore God spared not the old world of the ungodly, but brought in the flood, &c.* Mat. 24. 38. 1 Pet 3. 19. 20. 2 Pet. 2. 5.

Yet here we must not judge, that all that perished in this temporall judgement, perished *eternally*: For godly men sometimes in Gods generall judgements, are swept away for their great remissenesse to *Gods* great mercies, extended to them, and yet passe through that shade of death to *eternall life*, as did good old *Eli*, and as did meeke *Moses*, whose carkasse fell in the wildernesse amongst the rest, yet *God* let him see the terrestriall *Canaan* a figure of the celestiall felicity, as a pledge of his sure passage through that shade of death

* God is said to repent not in any respect of his internall divine glory, for in his unmeasurable perfections, he is one intire serene stilnesse, but *God* is said properly to repent according as hee doth draw backe that good or evill which he communicates to man by that second definitive rule of truth, mentioned, *ca. 8.* by which he ordinarily wills his glory, to returne to himself from man.

death to *eternall life*: so also all in this flood who perished being Infants or in childhood or naturall Ideots, or the like, passed through this dreadfull flood to *eternall felicity*.

Therefore, *O Lord*, thou punishest unwillingly, nor grievest the children of men, to crush under thy feet all the prisoners of the earth, *Lam.* 3. 33.

Againe, where Saint *Peter* referres salvation to *Noah*, saying, *that Noah the eight person was saved*, hee meaneth not but the other seven in that Arke, which was the figure of *Christ*, were also saved in it from the flood.

But in the number eight another thing is meant, namely, as an eighth day was to be the *promised seed*, his resurrection day, therefore here the number of eight as referred onely to *Noah*, implyed, that although the other seven were saved from that flood in the Ark, yet *Noah* only then was saved in it as risen with *Christ* by *faith* in the object of *justification*, by which he built the Arke to the saving of his house, by which he condemned the world, and *became heire of the righteousnesse which is by faith*, Hebr. 11. 7. figuratively implying, that God in Christ is the Saviour of all men, from *Adams* transgression, and more to live in this day of Grace, to receive by *faith* his *free guift of life* in glory, yet his salvation is more speciall to them that *believe*, as here in *Noah* wee see, and as before is noted, *Cap.* 4.

Againe, God having in the Arke saved both man and beast, at least paires of all kinde: At their comming out of the Arke, then *Noah*, that by *faith* rested onely upon the pillar of truth, and object of life; for the good of this life and a better, hee no sooner comes out of the Arke into the world, but hee refreshed his heart by *faith* in the *seed of the womans satisfactory righteousnesse*, as the only ground of all blessednesse, *Genes.* 8. 20.

Wherefore God manifested to all of them, that on it hee rested also fully contented and satisfied towards the world, yea, although now God did fore-see the concision of the hearts of the children of men for future times against him

In *Adams* pure naturalls man had a naturall right to the creatures and the good of the n afterwards by the Covenant not onely that, but also a right to the Creatures in a supernaturall relation, and then that right in the fall being left, then the second *Adam* as the first-borne of every creature, opened the womb of all perfection, towards which it doth travell til now, and then God by gift conferred upon all mankind divine right of this life, and that to come; so likewise, when by the universall apostasy of man, that right was deservedly to be cut off, yet, then God established by Christs satisfactory sacrifice to man a right, as to the world to come; so to the creatures till time shall be no mo e, as here wee see, therefore all mankind have a divine right to the Creatures.

as it precedently was in *Caines* posterity; yet upon *Christs satisfactory righteousnesse*, he now ratifies to all mankind this worlds good, till time shall be no more, to be mans day of Grace, to receive Gods guift of eternall glory, for, saith *Moses, Iehovah smelled a Savour of rest, and Iehovah said in his heart, I will not againe curse the earth any more for mans sake; for the imaginations of mans heart is evill from his youth, neither will I any more smite every thing living, as I have done, while the earth remaineth; Seed-time and Harvest, and cold and heat, and Summer and Winter, and day and night, shall not cease.* verf. 21. 22.

And accordingly in the next Chapter, God againe renewes his mercifull production, of mankinde: for, saith *Moses, God blessed* Noah *and his sonnes, and said unto them, be fruitfull and multiply, and replenish the earth.*

This is the third production of mankind given by God: the first before the fall, *Gen.* 1. the second by Christ the second *Adam*, and restorer of all, *Gen.* 3. 16. the third is this, mercifull restauration.

Also he gave man right over the *Creatures*, and a Law to eate flesh, letting out the blood thereof: also a law against murthering of mankind, *Verse* 2. 3. And commands them to consider all this, to be the renewing of his Covenant of Grace universally to all mankind.

For, saith *Moses, God saith unto* Noah, *and his sonnes with him*, saying, *And I, behold, I establish my covenant with you, and with your seed after you for ever, and with every creature that is with you*, v. 8.

Also God gave them the Rain-bow as a witnesse of this mercy to perpetuall generation, *Verse* 13. and *Verf.* 16. saith God, the Bow shall be in the cloud, I will looke upon it, that I may remember the everlasting Covenant betweene God and every living creature of all flesh that is upon the earth, &c.

And in the next place, *Moses* tels us the manner of the proceedings betweene God and this new Generation, *Chap.* 11. *Verse* 1. He tells us, *the whole earth was then of one language*, and also in processe of time, whither they journed and at length setled; For he saith, *it came to passe as they journied from the East, they found a plaine in the Land of Shynar, and they dwelt there*: Also hee tels what they said, and what they did with an unanimous consent. They said one to another, *Goe too, let us make bricke, and burne them throughly, and they had bricke for stone, and slime had they for morter.*

And they said, goe too, let us build us a City and a Tower, whose top may reach unto Heaven. And then hee tels us to what end and purpose was this great building set up, by all these great Counsell, cost and labour, namely, *that their owne*

imaginations, and the worke of their owne hands might get them an immortall Name and Fame on earth; For they said, *Let us make us a name, lest we be scattered abroad upon the face of the whole Earth.*

This implies they all were now in this plaine Resident, and also their apostasie universally from God in the Pillar of truth, in which Oracle was wrapt up the gift of mortall and immortall good; for from it wee see upon *Noahs* sacrifice he conveyed to them and theirs, all happinesse present and to come: So here you see the manner of the proceedings of this new generation towards God for all his gracious mercy by the *promised seed* his satisfactory *righteousnesse.*

Againe, it followes in what manner God proceeded for this to them, saith *Moses, Iehovah came downe to see the City and the Tower that the children of men builded, and Iehovah said, the people are all one, and they have all one language, and this they begin to doe, and nothing will restraine them from that which they have imagined to doe.*

These words imply two things; first, that this building to the foresaid end, was very offensive to God: secondly, that they were so farre gone in this transcendent mischiefe, as no ordinary meanes could restraine their desired purposes, and therefore God resolves upon an extraordinary meanes to divert them: For, saith the sacred Trinity, *Goe to, let us goe downe, and there confound their language, that they may not understand one another*, and this did effect it; For saith *Moses*, Jehovah *scattered them from thence abroad upon the face of all the earth, and they left off to build the City, therefore is the name if it called Babel, because* Jehovah *there confounded the language of all the earth.*

And in the tenth Chapter *Moses* relates in what parts of the world these scattered families did first settle, and then concludes, saying, These are the Families of the sonnes of *Noah*, after their generations in their Nations, and by these were the Nations divided after the flood.

And so much for the first part of the time of Gods impartiall proceedings to mankind, from which precedent premisses observe these particulars.

First from whence all heathenish *Paganisme* or *Gentilisme* did originally spring, namely, from Gods just punishment of this peoples universall Apostasie from the Pillar of truth,

and

and Oracle of life and glory, deſcending ſo famouſly to them by tradition from *Adam* by *Noah*, and renewed to them by Covenant from God; therefore for this univerſall apoſtaſie, hee left them univerſally to walke in the vanity of their owne mindes, as without God in the world, about eighteene hundred yeeres.

Secondly, obſerve that for mans turning from God in this object of Juſtification; therefore the ſacred Oracle was three times confin'd to narrow bounds.

Firſt, when *Caine* had killed *Abel*, then it was confined to *Adam* and *Evah*, and ſo downe to the Families of the ten firſt Fathers before the flood.

Secondly, then confin'd in the Arke to *Noah* and his Family, when God drowned all the off-ſpring of the ten Fathers, together with *Caines* Poſterity, being partakers in apoſtaſy from truth to lying vanities; ſo by puniſhment in wofull miſeries.

Thirdly, confin'd now at *Babel*, when God caſt off all the Nations for caſting away him in his truth and ſpeciall mercies, then was the object of life and glory confin'd to the Family of *Shem*, implyed, *Gen.* 11. from the 10. verſe to the end of the Chapter, by *Moſes*, recording *Shems* Geneologie in the Booke of Life, and none elſe, mentioning their births, their dayes of life and their particular deaths.

Thirdly, obſerve how that righteous *Noah* lived, and ſaw the apoſtaſie of the old world, and their puniſhment; his own off-ſprings apoſtaſie at *Babel*, and their puniſhment, the apoſtaſie of *Shems* Family, and ſo left this world, and that family languiſhing ſo farre as worſhipping the Idol Gods of the Heathen, *Ioſh.* 24. 23. And ſaith *Broughton*, in his conſent of Scripture, *Noah* died but two yeeres before *Abraham* was borne; therefore hee lived to ſee all this. 3.

Fourthly, obſerve, that notwithſtanding all theſe apoſtaſies, yet by tradition God upheld the Oracle of life in the world to this time; For *Shem* now perſonally continued conſtant in the truth, figuratively, perſonating Chriſt as King of Peace and Prieſt of the moſt high God, after the power of an endleſſe life, although man unbelieving deſcends downe to endleſſe death.

Therefore Gods proceedings in this firſt part of time was to all mankinde alike without reſpect of perſons: as hee originally ſaid to *Caine*, If thou doſt well, ſhalt thou not

be accepted? But if thou doſt not well, ſinne lies at the dore, as precedently is explicated.

CHAP. VI.

Opening the ſecond part of time, namely, from the time that God *called* Abraham, *to the time that he called the* Gentiles *by* Chriſt *in the* Goſpel.

WHereas all Families of the earth at this time were cut off from the Oracle of life, and *Shems* Family, to which it was laſt confin'd, by apoſtaſie, lay now periſhing in their owne corruptions; yet then comes God, and renewes his gift of Chriſts righteouſneſſe imputed to come upon all men to juſtification of life; for now hee predeſtinated all mankinde to life and glory, the ſecond time, to enjoy this day of grace, namely, this world, as a day of grace, to receive by beliefe of his gift of Chriſts righteouſneſſe, imputed the day of eternall glory.

This extraordinary mercy thus universally renewed by this ſecond predeſtination, not onely proves the ſufficiencie of Chriſts imputed righteouſneſſe, as the Fathers gift for the ſalvation of all & all alike, but alſo Gods willingneſſe to have it effectuall, as to a reaſonable creature to bring him to happineſſe according to his kinde, not onely in an ordinary way, but ſometimes extraordinarily, as appeareth in the 9. & 10. *chapters.* * The Covenant in Chriſt which God renewed with *Abraham* is here diſtinguiſhed into its parts.

I ſay all, for I meane, both *Shems* Family and all the Families of the Earth, which at this time comprehended all mankinde (none excepted) and for proofe of this point *Gen.* 12. ſaith *Moſes* concerning this Predeſtination, *Iehovah had ſaid unto* * Abraham, *get thee from thy Country and from thy Kindred, and from thy Fathers Houſe, to a Land that I will ſhew thee*, and then at that time ſaith God to him, *I will make of thee a great Nation.*

In which words, in *Abrahams* Loynes, God did now predeſtinate the *Iewes* unborne, to Grace and Glory in *Ieſus Chriſt.*

Againe ſecondly, ſaith God to *Abraham*, *Thou ſhalt be a bleſſing, and I will bleſſe them that bleſſe thee, and curſe them that*

curſe

curse thee: In these words, in *Abrahams* Loynes, is implyed the glorious exaltation of *Christ* the second *Adam*, and saviour of the world, as proceeding therein without respect of persons.

Againe thirdly, saith God to Abraham, *In thee shall all the Families, of the* Earth *be blessed*: In these words is comprehended the Gentiles Predestination to Grace and glory in Jesus Christ, for to him restrictively were all these promises made, as witnesseth Saint *Paul*, for saith hee *To Abraham and his seed were the Promises made*, yet said hee, *God said not unto* (a) *seeds as of many*, that is, to all the Off-spring of Abraham in the flesh, but as of one, *and to thy seed*, which is Christ, *Gal.* 3. 16.

Therefore at this time all mankinde was Predestinate to Grace and glory in *Iesus Christ*, without difference, as upon the immediate fall of *Adam* (b), when this righteousnesse came upon all men to *justification* of life, so now in this predestination, to be Vessells of mercy, being by their own (c) Apostacie Vessells fitted to destruction: wherefore when these Gentiles were called to the reception of this grace in the object of Justification: rightly doth Saint *Paul* then say, *God made knowne the riches of glory on the vessells of mercy, whom he had afore prepared unto glory, even us whom he hath called, not only of the Iewes but also of the Gentiles*, Rom. 9, 23, 29.

Also when the Apostle called these Gentiles according to Gods purpose, about 18. hundred yeares after this Predestination, he then saith, *those whom he did foreknow, them he also did predestinate, to be conform'd to the Image of his Sonne, that he might be the first borne among many brethren.*

And in the next verse hee tells, the Gentiles *God* now accordingly had effected it, for he saith moreover, whom hee did predestinate, them also hee called, and whom he called them also he justified, and whom hee justified, them he also glorified. *Rom.* 8. 29, 30.

And from this ground, the Apostle rightly concludes, that this promise of *God* to Abraham contained the Summe of the Gospell concerning the Gentiles. for saith hee. the Scriptures, foreseeing that God would justifie the Heathen through Faith, Preached before the Gospell unto Abraham, saying, In thee shall all Nations be blessed. *Gal.* 3. 8.

Againe, to proceed from this generall ground to a particular proceeding in this universall mercy, and to begin where God begins, that is, at the Restauration of *Shems* Family to glory.

(a) Yet Christ and right beleevers is this most proper seed considered in his most peculiar mysticall body, for Christ is cōsiderable in divers respects.

(b) For from the time that God promised Christ to *Adam* till the Gospell was unveiled this mistery lay as hid. *Col.* 1. 26. *Eph.* 3. 7.

(c) Therefore it must needs follow, that when we were enemies to him, God communicated his love and mercy upon man, out of love to the glory and praise of his grace, by the second *Adam Christ Iesus*

All these Texts referrs Predestination not to any decree before *Abrahams* time.

And becauſe this glory is reſtored to this Family from one mans Loynes onely, namely Abraham, this directs us to two things. Firſt, that the precedent Apoſtates of *Shems* Family were cut off by God from Chriſt, therfore he would raiſe the Iewes as a new generation, but from this one mans loynes of *Shems* Off-ſpring to enjoy this mercy.

Secondly, it implies that mans deepeſt miſery is Gods moſt proper object of mercy, therefore from this Sonne of *Terah*, of *Shems* Appoſtate Family, he now promiſes to make not onely a Nation, but alſo a Nation great and glorious, and from this ground of *Free Grace* in future times, when this Nation was a great People and famous, but ungratefull to God for this honour, God then tells, thy birth and thy Nativity is of the Land of *Canaan*, that is, an Idolatrous brood, for ſaith God, *thy Father was an Amorite, and thy Mother a Hittite*, &c. as Joſua 24. from the 2. ver. to the 6. and Ezekiel 16. from the 3. to the 15. yet in the mercy of this promiſed ſeed, God gave to the Son of this Idolatrous brood three things.

God would have them to conſider what they were, when hee predeſtinated them to this glory in the promiſed ſeed with *Abraham*.

Firſt hee gave him a Land.

Secondly, from his own Loynes, a Nation great and glorious to inherit that Land.

Thirdly, The ſeed from his own Bowells, in whom that Nation was to be heires intail'd to that Land for ever.

To the firſt point, *Gen.* 12. 7. Moſes ſaith, *Iehovah appeared unto* Abraham, *and ſaid unto him, unto thy ſeed will I give this Land.* Cap. 13. 14. *Iehovah* ſaid unto *Abraham, lift up now thine eyes and looke from this place where thou art, Northward, and Southward, and Eaſtward, and Weſtward, for all the Land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.* Chap. 15. 18. *Iehovah* made a Covenant with *Abraham* ſaying, *Vnto thy ſeed have I given this Land, from the River of* Egypt, *unto the great River* Euphrates, *&c.*

Againe to the ſecond point, namely the gift of a great and glorious Nation, from his own Loynes to inherit this Land, as Chap. 13. 16. *I will make thy ſeed as the duſt of the Earth, So that if a man can number the duſt of the earth, then ſhall thy ſeed alſo be numbred*, likewiſe Chap. 15. and 5. he brought him forth abroad and ſaid, *looke up now towards Heaven, and tell the Starres, if thou be able to number them, and he ſaid unto him, ſo ſhall thy ſeed be.*

Againe to the third point, namely the guift of the ſeed in whom

whom this glorious and great Nation ſhould be heires intail'd to this promiſed land forever: for when *Abraham* had thought that he ſhould be Childleſſe, and therefore determin'd to make *Eleazar* his heire, to what God had given him, then *Gen.* 15. 3. behold the word of *Iehovah* came to him ſaying, *this ſhall not be thine heire, but he that ſhall come forth of thine owne bowells ſhall be thine Heire*, and accordingly from him did ſpring this numberleſſe Nation to inherit this Promiſed Land, in the right of the ſeed promiſed precedently to *Adam*, and now renewed to be the Sonne of *Abraham* after the fleſh by promiſe 430 yeares before the Law, as it is *Gal.* 3. 16, 17. & *Gen.* 13. 15. the Land was not in-tail'd by promiſe in the Plurall to ſeedes. but to thy ſeed for ever, meaning in Chriſt as figured in *Iſaak* the Child of Promiſe.

Therefore this Terreſtriall *Canaan* was intaild to them in Chriſt for an everlaſting inheritance. as it was a figure of the Cæleſtiall Canaan, yet eternall life intail'd with this proviſo, implicitly of their right ſubmittance in beliefe of truth, and ſo to enjoy this day of grace as a day of grace: and therefore at this univerſall Predeſtination in Chriſt, God gives this generall rule, *I will bleſſe them that bleſſe thee, and curſe them that curſe thee*. That is, bleſſing more ſpeciall to them, which by beliefe of truth, rightly receive all good in the imputed righteouſneſſe of this ſeed, as did *Abell*, the firſt ten Fathers, and *Abraham* their Father, or the contrary to them that beleeve not this truth, as to *Cain*, the old world, the Off-ſpring of *Noah*, *Shems* Poſterity and *Terah Abrahams* Father: So that Gods proceedings by this Covenant in the promiſed ſeed, was here layd downe without all reſpect of perſons, *Iewes* or *Gentiles*, both being comprehended in this Covenant.

Againe to goe on, for in the rayſing of this Nation from miſery to mercy in Chriſt Jeſus, God expreſt himſelfe in divers figures, as firſt in the manner of *Iſaacs* conception and birth, he being the Child of promiſe, therefore that God might by this figure lead this Nation by a ſtreight line, to receive by beliefe of truth this land, as their terreſtriall day of grace, and to receive by Faith *in* Chriſts righteouſneſſe, the celeſtiall day of glory; therefore hee gave the naturall being of this Nation, not ſo much from the force of nature, as from Faiths object, for *Abrahams* naturall force in the fleſh, eſpecially *Sarahs* wombe was now as good as dead to

this

this production, yet ſhe by beliefe of the promiſed *Meſſias* in *Iſaac* to ſpring figuratively (*a*) from her wombe, ſhe received ſtrength to conceive ſeed, and was delivered of a Child, from whence ſprang this numberleſſe Nation to (*b*) this honour.

(*a*) So that *Iſaac* was borne after the Spirit and therefore as a right figure of Chriſts birth, ſo alſo of all beleevers which are borne after the will of God, and not of the will of the fleſh, as was *Iſhmaell*, the figure of all which, walke after the will of the fleſh in terreſtriall contentments; and to *Hagar* in *Strabia*, and *Sarah* in the Land of Promiſe, were figuratively two Teſtaments, as *Gal.* 4. 24, 25.

Rom. 4. 19. *Heb.* 11. 12. *Gen.* 12. 12. (*b*) Chriſt as head, and his nationall ſpouſe elect, as members, being promiſed to iſſue as numberleſſe from *Abrahams* Loynes, then dead to that production, ſo were a figure of Chriſt and his nnmberleſſe members of right beleevers, yet *Abraham* to be ſuch a Father in theſe three reſpects believed God was able and faithfull to accompliſh that promiſe, and therefore humbly ſubmitted in beliefe, to receive in that gift the righteous ſeed: his ſatisfactory righteouſneſſe imputed all that felicity, according to this fourth eſtate of man, and therefore God reckoned or imputed or manifeſted to *Abraham*, that that act, was very ſutable or agreeable to his minde, as in another caſe, hee expreſſed to *Phinees*, Numb 25. 10, 11. See this further explained at the end of the expoſition of the ninth of the *Rom.* in cha. 6.

Yet when *Sarah* would caſt out *Iſhmaell* from inheriting this honour with *Iſaac*, this to *Abraham* was grievous, then ſaid God to *Abraham*, *let it not be grievous in thy ſight, becauſe of the Lad, and becauſe of the bond-woman: In all that Sarah hath ſaid unto thee, hearken to her voyce: for in Iſaac ſhall thy ſeed be called*, that is, figuratively in him to Chriſt by this ſtreight line, to receive the riches of mercy only in him, in whoſe righteouſneſſe imputed, I received all upon *Adams* fall, as now by Reſtauration, I intend to receive all, wherefore *Abraham* accordingly in this righteouſneſſe received the riches of grace to him and the whole world, *and it was imputed to him for righteouſneſſe*) as ſaith the Apoſtle, *Rom.* 4. 3. 11. 13. *Gen.* 15. 6.

And hereupon God gave *Abraham* circumciſion as the Seale of the righteouſneſſe imputed in the object of Faith, which he received by beliefe of truth, and then God gave this rule, that that man or Family which refuſed to receiue this Seale of righteouſneſſe, which is by Faith, ſhould be cut off from the nationall ſpouſe of Chriſt, *Gen.* 16. 14. implying Gods impartiall proceedings towards them, as precedently to *Abell* and *Cain*, *If thou doſt well, ſhalt thou not be accepted? if thou doſt not well ſinne lies at the dore.*

Againe, to goe on with this elect Nation, and then we meete with another remarkeable figure, when *Rebecca* alſo had conceived twinns by *Iſaac*, God then conſidered theſe two babes in her wombe, as two Nations and two manner

of

of people to be ſeparated from her bowells, for ſo to *Rebecca* God explaines himſelfe. *Gen.* 25.

And becauſe God by tradition intended to leade this Nation by this figure, as by a ſtreight line of truth, to know in future times, that that riſe from their Idolatrous denne, to this honour in *Abrahams* Loynes, was with no reſpect to *Abrahams* perſon more then to any other mans, but onely to Gods merciſull election, as before is deſcribed: therefore before the Babes were borne, God elected the youngeſt Babe and his poſterity to this honour, but hee rejected from this honour the eldeſt babe and his poſterity, although he was the firſt borne in the naturall line, as hateing this Elect Nations riſe to this mercy, with any reſpect to *Abrahams* or *Iacobs* fleſhly line, as any cauſe moving him ſo to doe.

Therefore he did this, that the purpoſe of God, according to the Election might ſtand only, according to his call of *Abraham* from an Idolatrous denne by mercy from that miſery.

Againe, this Election and rejection of theſe babes and their poſterity, was before the babes were borne, as here we ſee, and therefore as ſaith Saint *Paul, it was before they had done good or evill*, and ſo this figure told this Nation, that as their evill works in *Terah* (from whom in *Abrahams* fleſh they came) did not hinder God from ſhewing mercy to them being miſerable, ſo neither on the contrary, did any good (*a*) works of *Abrahams* or theirs foreſeene, further or bring on this honourable election, to temporall and eternall felicity in *Chriſt Ieſus*.

And therefore that the purpoſe of God might ſtand, not of works, but of him that calleth, it was ſaid unto her, *the elder ſhall ſerve the younger*, as it is written, *Iacob have I loved, but Eſau have I hated*. Gen. 25. 22, 23. Malach. 1, 2, 3.

Thus to this Nation God ſet up *Abraham, Iſaak* and *Iacob*; perſons for three pillars, to preach through future Generations, that not with reſpect to their perſons more then others, but only in his guift of the ſeed of the womans righteouſneſſe imputed to them, he raiſed them from an Idolatrous brood, periſhing in the examplary concision of their Anceſtors corruptions, to be Chriſts Nationall Spouſe elect: See *pag.* 72, 73.

Againe, to diſcend with this Nation, we finde them then in

(*a*) As not workes ſo not faith fore-ſeen in *Abraham* or any other, is any ground of Gods election of miſerable man to life and glory, but onely Gods love to himſelfe in the glory of his free grace in *Ieſus Chriſt*, is the ground of election, as when God elected all mankind from reprobate divels, we being the ſame with them in *Adams* fall, ſo alſo the ſecod time when he elected both *Iews* and *Gentiles* in the promiſed ſeed by Covenant with *Abraham*, when they were all gone out of the way of peace, & became abominable by their Apoſtacy from that grace, as in this *Chap.* doth appeare.

in *Egypt* under great opreſſions by the cruelty of *Pharaoh*, but from thence with a high hand God delivers them, figuratively in the blood-ſhed of *Chriſt*, the Paſchall lambe, leading them thereby to Chriſt, his acceptable righteouſneſſe imputed by God to them, as the only ground of removing their deſerved miſeries, conferring upon them undeſerved mercies as he promiſed to *Abraham* in this promiſed ſeed, about 400 yeares before, *Gen.* 25. 13. 14. *Exod.* 14. 13.

And ſo God leades them from *Egypt* through the Wilderneſſe, with his high hand of providence, towards the promiſed land, the figure of eternall felicity; for ſaith God to them, *You have ſeene what I did unto the* Egyptians, *and how I bare you on Eagles wings, and brought you unto my ſelfe.* Exo. 19.

Yet to God by beliefe of his truth in the promiſed ſeed, ſo famous by tradition, deſcending to them from *Adam*, by the ten Fathers before the Flood down to *Abraham*, with whom he renewed this mercy for them; they nevertheleſſe by remiſſeneſſe, paſſed over all this, preferring the Onyons and fleſh-pots, and pleaſurable treaſures of *Egypt*, before the riches of the promiſed land, their day of grace, and figure of Gods gift of their eternall glory in *Chriſt Ieſus*; for when God tried them, their mindes were but fleſh, that is, onely agreeable to ſenſuall objects, as the bruit and no higher: For neither reaſon nor Faith of Gods gift in Chriſt was of any uſe, wherefore God ſware, *they ſhould never enter the figure of eternall reſt*: implying, his impartiall proceedings to them as to *Cain* and *Abell*.

Againe, yet becauſe of their remiſſeneſſe (they being thus habituated to tranſgreſſe the oracle of life and glory, in the promiſed ſeed) therefore to the promiſe, God added the law in holy writ, to convey through their generations, this object of Faith more firmly, that ſo they might eate the ſame Spirituall meate, and drinke the ſame Spirituall drink, in right beliefe of truth, as did all that liv'd by Faith before them, and as doe all that now live in right beliefe of truth after them: for the fleſh of the Sacrifice which they did eate at their Feaſts; alſo the fleſh of the Paſchall lambe, was the fleſh of Chriſt to them in a figure, therefore in beliefe of truth in that figure, they did or might eate the fleſh of Chriſt, as now believing man doth Sacramentally, in bread and wine, and ſo to them: *Chriſts* * fleſh was meate indeed, and his blood was drinke indeed; for the truth is, the

* The fleſh of Beaſts was not then turned into the fleſh of Chriſt, nor was the Rock which followed them, turned into the nature or perſon of Chriſt, although that Rock then was Chriſt, as 1 Cor. 10. 4.

the Law that then was added to the precedent promiſe, was but their Schoole-maſter to leade them to Chriſt to be juſtified by Faith, *Gal.* 3. 19. 24 1 *Cor.* 10. 3.

Queſt. But here the queſtion will be, what Law the Apoſtle meaneth, was added to the precedent promiſe, made with *Adam*, and renewed to the world with *Abraham*.

Anſw. Hee meaneth the whole Law of *Moſes* with all its parts, even to the Law of ſower herbs, to eate the Paſchall Lamb, and the Law of the firſt-borne, *Exod.* 12. 8. 25. *Exod.* 13. 1: And I will briefly touch 4 heads:

First, the Law Judiciall.

Secondly, the Law of the Sacrificing Prieſthood.

Thirdly, The Morall Law.

Fourthly, The penall Law. Of theſe in their order.

I. First, the Judiciall Law, as executed by *Moſes* the Judges and Kings ſucceſſively: This figuratively told them, that Chriſt the ſeed of the woman, and ſeed of *Abraham* and *David* was ſucceſſively in them, governing his Iſraels Common wealth, as King on Sion hill: So Schooling them by beliefe of truth, and the agreeableneſſe of the Tipe with the Antitipe, to ſubmit to his government, to cheriſh each other, as the Nationall members of the myſticall body of *Chriſt*, *Exo.* 21. 1.

Secondly, the ſacrificing Prieſt-hood with the Leviticall Ordinances, as ſucceſſively continued unto them, figuratively led them to Gods gift of Chriſts ſatisfactory righteouſneſſe imputed, and received by beliefe of truth, was it onely that cleanſed from all ſinne: that is, the guilt, puniſhment and the prevalencie of it, in Terreſtriall *Canaan*, and from the inherencie of ſinne in *Canaan* Celeſtiall.

Therefore when the ſacrifice was to expire its life, they were to lay upon its head, the hand of beliefe, of remiſſion of ſinnes, ſometimes of ignorance, ſometimes for ſinnes againſt conſcience.

And alſo they had the daily Sacrifice, all Schooling the Nationall Spouſe of Chriſt by beliefe of truth to ſubmit to Chriſts righteouſneſſe imputed, for her continued acceptation, and her eternall life, only by Salvation, *Levit.* 4. 2, 4. 15. *chap.* 6. 1, 2, 7, 8. *Eſra* 3. 4.

Thirdly, the Morall Law as incloſed in the * Arke, with divers interminglings, Schooled this elect Spouſe to Gods gift of Chriſt in ſix particulars.

* Becauſe the perfectiō of the Morall Law, is onely reſident in Chriſt the true Arke, and from him conferred to mans juſtification and ſanctification: therefore the Morall Law then was as under the veile, and now is without the veile an Evangelicall rule, and not legall, as communicating no grace nor mercy.

First, as all theſe words were ſpoken by God with a relative remembrance of their redemption from *Egypt*, by the blood of the Paſchall Lambe: this tended implicitly to ſweeten their obedience by beliefe of truth, to all the enſuing commandements, as the redeemed Spouſe of Chriſt, as appeares by the forefront of the Tables of the Law *Exo.* 20. 1.

Secondly, becauſe the Morall Law commands this Nationall Spouſe, not only in *Moſes* preſence, her Mediator in the Tipe, but alſo becauſe hee put theſe commandements into the Arke, there to remaine, as *Deut.* 10. 5. This implicitly Schooled this Spouſe, that here, God in Chriſt commanded her to a holy life, in the perfection of parts by love to him, and each others as themſelves, ſaying in effect, *be yee holy as I am holy.*

(a) Thirdly, the Rod that budded with Almonds of ripe perfection, as incloſed in the Arke, together with the Tables of the Law: this implicitly Schoold this Spouſe, that the Spirit and life of the perfection of the Morall Law, was conferred upon her, by Gods gift of Chriſts righteouſneſſe imputed, and that is, onely freed her from the Law of ſinne and of death, *Rom.* 8. 1, 2, 3, 4.

Fourthly, the Morall Law as interminglingly cloſed in the Arke, not only with the Rod, but alſo with the pot of Manna, as overſhaddowed with the wings of the golden Cherubims, wing touching wing: This Schoold that Spouſe by that figure, that Chriſt was as reſident with her on Earth, to feed her by beliefe of truth with the bread of life as with Angels food.

Fifely, becauſe in this glorious oracle of the Morall Law, one precept commanded the ſeventh (b) dayes reſt: This Schoold this Spouſe eleſt of Chriſt in two particulars.

First, that ſhe had bin precedently forgetfull of this ſeventh daies glorious miſtery, and therefore in this precept was inſerted a clauſe of remembrance.

(a) The Apoſtle *Rom.* 7. deſcribing the conflicts of a godly mind, thankefully cõcludes its victory to be by Chriſt, & in the 8 chapt. *that there is no condemnation to all ſuch*, and his reaſon is, becauſe the Law as it is accomplished by Chriſt, is in him: to them the Law of Spirit and life, and freeing him frõ the Law of ſin and death, and that by Chriſts fulfilling the Law in our fleſh; our nature in him hath not only judged ſinne to be vile and naught, but alſo removed the darke veile of *Moſes*, and thoſe multiplicity of Ordinances and operations, through which our fraile nature could not with that clearenesſe and reverenesſe communicate with *Chriſt*, to walke after the Spirit, as now we may; as 2 *Cor* 13. 18. *Rom* 8. 4. 10, 11. (b) The ſeventh day Sabboth, or the keeping of a ſeventh day, as from the Morall Law was extinguiſhed, when this miſtery, as included in this Arke, was abolished; and now only remaines the Lords eighth day to be kept, yet not by any direct precept, but from the Apoſtles by tradition in all ages, and by conſequence from the Apoſtles Doctrine; therefore Princes, who by Law confirme it to be kept holy to the Lord, their fame ſhall remain through all Generations.

Secondly,

Secondly, because this *Arke* was named *Gods mercy-seat*, or *resting place*: this figuratively told them, God rested onely on the perfection of Christs works for the perfection of all his workes which hee had created, and made, so to depend for perfection, as *Chap. 4.* hereby leading his Spouse not to rest in the wroth of her owne righteousnesse, as did *Caine*, but to rest onely and alone for all perfection upon Christs as imputed, from whence onely was conferred all her mercies.

Sixthly, God made this *Arke* his Seat of mercy, in which being wrapt up both the Tables, and so entermingled, and from thence by *Moses* hee spake to them: this figuratively schoold this Spouse to two things; first, that on these two Tables (as in the perfection of Christs workes) did hang all the Law and Prophets, that is, all the Lawes, prefigurations and the Prophetical significations: secondly, because from this glorious Oracle, by *Moses*, (the Mediator in the Type) God spake to this Spouse of Christ; this implicitly told her, that by her applying her selfe to this sacred Oracle, that thence in Christs righteousnesse imputed, God will so speake peace to her through all generations, as to the *Israel of God*, Exod. 25. 20, 21, 22. Gal. 6. 16. So much for the morall Law.

Fourthly, the penall Law, as cursing this elect Spouse, in her negligent contempt of the sacred Oracle thus resident with her; this implicitly told her that she must then speedily return to this righteousnesse imputed for justification for remission of Sinnes, as to the brazen Serpent, because this Law of Gods curse was as the flaming sword, turning every way, telling her, *that if shee did not here submit, shee must perish in the flames of Gods consuming * wrath for ever*, for hee delivered his Covenant to *Abraham* in the promised seed, saying, *I will blesse them that blesse thee, and curse them that curse thee*, and renewes the same with *Moses* to be a penall Law, whence saith the Apostle, *as many as are under the Law are under the curse*, for it is written, *Cursed is every one that continueth not in all things which are written in the Book of the Law to doe them*, Gal. 3. 10. Deut. 28. 45. All implying

4.

Heb. 12. 26.

* Legall terrors calls to man to turne to God, either after faith, or before: I say, to turne to Gods gift of Christ and his righteousnesse imputed for safety and solace from the horrors of Gods wrath, and this ordinance of God is of use to his Church militant to the worlds end, for Gods wrathfull curse under the Gospel, and the Law; is one and the same, but more severe under the Gospell then it was under the Law: *Heb.* 2. 2, 3. yet not now so frequently demonstrated to sense as then it was, the ground of it is this; because then all the good of terrestriall *Canaan*, was a type of the supernaturall grace and glory, as it was more fully to be communicated under the Gospell unvailed.

this, that Gods proceedings to her in Christ was without all respect of persons.

So also in the manner of the delivery of the Law to this elect Spouse; for the morall Law being delivered in the negative so largely, implicitly reveales her precedent sinne against the promise to which now the Law was added, because of her transgression, and so the Law revealed sinne, or caused sinne to appeare, *Rom.*7. 11. 12. and *Rom* 5. 13.

The Apostles stiled the Law of *Moses* the ministration of death, because the manner of the delivery of it was some signe of Gods displeasure, and also as opposing it to the manner of the delivery of the Gospel, which was in mildenesse and love, so that it is but comparatively with some respects, but not properly the administration of death, but an ordinance of life by Christ, it being the substance of the Gospel under a vaile, as *Hebr.* 8.

Againe, the Law given to *Moses* (the Mediatour in the Type) *in smoke, darknesse, thundrings, lightnings, the shrill sound of a Trumpet, sounding louder and louder, to the great amazement of them all, and they not to touch the Mountaine upon paine of death*; all implicidly declaring this Spouses deserved punishment for her precedent transgressing of the Oracle of *life* and *glory*, descending from *Adam*, and renewed with *Abraham*, and that she was therefore worthy to be cut off from Christ, by the execution of the curse, as she was now threatned in this dreadfull demonstration of it.

Yet, as the Law revealed sinne and wrath, or caused wrath here to appeare, then (*Moses* the Mediator in the type, that is, Christ in the truth) obtained, that this Law should be for life, that is, as leading unto him, and not the administration of death, as she had deserved, *Rom.*7.9.10 *Gal* 3.19. So likewise, although God esteemed this Nation *Israel* his elect *Esay* 45. and 4. yet if the Mediator in the type had not interceded for her, God would have destroyed all excepting him, and from him raised a great Nation unto *Abraham* according to his Covenant in the promised *seed*, for saith God to *Moses*, concerning them, when he would have destroyed them, *I will have mercy on whom I will have mercy, and compassion on whom I will have compassion*, as if hee should say, I respect none of them, but with respect to my imputed gift of the Lambs righteousnesse, which they reject, and apply not themselves to me in it. Therefore all those which had seene Gods great workes in the wildernesse, and were remisse, not answerable by beliefe of truth to this mercy, God cut them off from the figure of eternall felicity, and caused their carkasses to fall in the wildernesse, yea, hee spared not *Miriam*, *Aaron* nor *Moses*, nor any save *Caleb*, the Sonne of *Iephunneh* the *Kenite*, and *Iehua* the Sonne of *Nun*, *for they wholly followed* IEHOVAH, saith the Text, clearely proving, that God is no respecter of persons, but to

all

all and alike. *Deut.* 9. 24. *Exod.* 33. 19. *Rom.* 9. 15. *Numb.* 32. 10. 14. 28. and *Deut.* 32. 28.

Againe, about 407. yeeres after the Law was added to the promise, then God gave them a two-fold figure more, to lead them to Christ, the onely ground of all their good.

As first that the promised seed should come of the seventh sonne of *Isai.* and the sonne of *David*, King of Sion still to sit on his Throne, figuratively shadowing out in *Salomons* thronized glory: So leading this nationall Spouse by right beliefe of truth to pitch her ultimate felicity in the eternall Throne of the promised seed *God-man blessed for evermore*, 2 *Sam.* 7. 12. 13. 14. *Psal.* 45. 6. *Luke* 1. 32. and 33. *Heb.* 1. 8.

The second figure was the glory of the Temple standing in the midst of the Land, which also was a figure of the promised seed, as to it was related the worship, and the most especiall presence of God, for to it must the sacrifices be brought, and to it did this elect Spouse bring all her divine worship and adoration, yea, although remote from thence; yet towards it must they worship, figuratively leading this Spouse in the promised Land, to feed on the promised seed, as on a tree of life by right beliefe of truth, as in the Paradise of God. *Psal.* 122. 4. 2 *Chron.* 7. 12. 1 *King.* 8. 44. 45. *Rom.* 8. 7. *Prov.* 11. 30.

Yet although God gave all these severall kinds of truth, leading by beliefe thereof to the imputed righteousnesse of the seed, as it in which hee onely (*b*) elected them, to enjoy this Land to be their day of grace: and there to receive his gift of eternall glory. Notwithstanding, they in the spirit of concision, referred their election not to the object of faith but (*c*) to *Abraham* flesh whence they were descended, and to a worth in their owne workes to the Law, as but conversant about the object of Faith, and for that cause resisted the doctrine of Christ, as leading them to submit to that righteousnesse of God, imputatively given in him the ground of all their good.

(*b*) This is the true ground of Election.

(*c*) These are false and erroneous grounds of Election.

Esai. 8. 15. *Heb.* 10. 21. *Rom.* 10. 3.

And therefore Saint *Paul*, *Rom.* 9. punctually encounters both these errors from the light of Divine truth; for having in the 8. Chapter beheld the stable felicity of some *Gentiles*, by beliefe of this truth, he therefore in this ninth Chapter reflects upon this elect Spouse, as neere to the rejection for this resisting of Christ, and therefore his griefe for them was beyond measure, because they were *Israel*, to whom appertaine

taine the adoption and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises, of whom are the Fathers: and of whom, as concerning the flesh, Christ came, who is over all, God blessed for evermore, Amen, Vers. 1. 2, 3. 4 and 5.

Yet hee implies that these glorious priviledges did not make him so conceive of them, as if Gods Word of curse, according to his Covenant with *Abraham*, had taken none effect upon them to their rejection; for saith hee, *all are not Israel that are of Israel*, implying, all are not of Israels faith that are of Israels flesh; consequently Gods Word of curse, might be of force to them which refuse Christ, as the object of Faith, notwithstanding their precedent election.

Wherefore he further saith, *neither because they are the seed of* Abraham, *are they all children, but in* Isaack *shall thy seed be called*, that is, saith hee, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed; for saith hee, *this is a word of promise*, &c. Verse 6. 7, 8, 9. implying this figure of *Isaack*, as the promised childe was intended to lead them to Christ the promised seed, as precedently is declared.

And so he goes on to the next figure, namely, the manner of *Esau* and *Iacobs* conception and birth, for, saith he, *not onely this, but when* Rebeka *had also conceived by one, even by our father* Jacob; *for the children being not yet borne, neither having done any good or evill that the purpose of God according to* * *election might stand, not of workes, but of him that calleth, it was said unto her, the elder shall serve the younger*, as it is written, *Iacob have I loved, but* Esau *have I hated*, that is, God to manifest his mind rightly in this mysterie, loved to preferre the younger in the fleshly line, and hated to preferre the first borne to the greatest honour, namely, to the Nationall election, as the first borne after the flesh; wherefore God not onely expresst this betweene *Ishmael* and *Isaac*, and primarily betweene *Esau* and *Iacob*, as before, but also in *Iosephs* seed, God preferred the younger to the greatest honour, and the eldest to be inferiour in honour, purposely, *Gen.* 49. So likewise in his choyce amongst the sonnes of *Ishai*, he passed by all the eldest to the lowest in the naturall line, even the seventh to *David*, and preferred him to the throne, therefore it is evident by the testimony of God, this love and hatred to those

* By election in this text, is meant onely of the Iewes, to be Christs elect Spouse Nationally, and not of any of the Gentiles.

two

two babes, was but to declare his purpose, * namely, to leade this elect Spouse from her erroneous works and from *Abrahams* line after the flesh to *Abrahams* faith in Christs workes the object of blessednesse, and no more.

* So that God hated not *Esaus* person, nor hated he him in respect of the foresight of his sinne, nor did he love *Iacobs* Person more then *Esaus*, nor loved he him for the foresight of his Faith and righteousnesse, but the truth is, God then looked upon them both alike, with love to his present and future purpose, that is, by those Babes to declare, that not from any respect of foresight of faith or righteousnesse, nor to *Abraham* or *Isaacs* person as they were the naturall root of the *Iewes*, which moved him to extend his mercy to them, and to declare on the contrary, that the evill of their father *Terahs* Idolatrous *Apostacy* hindred him not, from predestinating them then unborne, and to call them in *Isaack* to espouse them nationally to Christ, from that Idolatrous den, but that the only moving causes, was for the glory of his grace, by the promised seed, as precedently is clearely explained.

For in Scriptures we finde some that were rejected from inheriting this election to life and glory with the promised childe, as well as *Esau*, and yet we find them admitted, and counted with the true seed of *Abraham*, namely, Christs; as for example:

In the Esterne Countries, whither *Abraham* sent his sons which he had by *Keturah*, and gave them portions, and sent them thither purposely, that they might not inherit this election with the childe of promise *Isaack*, *Gen.* 25. 6. yet there we find just *Iob* and *Eliphaz*, who was descended from *Esaus* loynes, 1 *Chron.* 1. 35. 36. Also *Bildad* the *Shuite* descended of *Abrahams* sonne *Shuah*, and therefore called the *Shuite*, 1 *Chron.* 1. 42. Also *Zophar* and *Elihu*, all worshipers of God with just *Iob*, figuratively in the satisfactory righteousnesse of the seed imputed, which was promised to *Adam*, and renewed by Covenant to *Abraham*, for the future mercy of the whole world, as precedently is declared.

Therefore, if one of *Esaus* off-spring, who in his loynes was rejected from this election, as were others, as here we see, and notwithstanding that rejection were true worshipers in the acceptable righteousnesse of the seed: consequently much more might *Esau* himselfe: *therefore let no man be prophane, as was* Esau, *Hebr.* 12. 16. So I passe this point, being before explained, *pag.* 62. 63.

Againe, to goe on, *vers.* 14. the Apostle saith, *What shall wee say then? Is there unrighteousnesse with God? God forbid*, for saith the Apostle, *he saith to* Moses, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion*, that is, as before is explained, God no wayes had any respect to this elect Spouse more then to others,

others but onely in the promised seed, the object of faith, as before, *pag.* 70. So then it is not in him that willeth to have it from *Abrahams* flesh, nor in him that runneth, to have it from the wrath of his erroneous works to the Law, but in God that sheweth mercy in this election of you from your Idolatrous denne, to give you the Land of promise your stay of grace, and his gift of eternall glory, to be received by you in beliefe of truth; and not for works conversant onely about the object of faith, and under the pretence thereof to extinguish the glorious workes of Christ, as now you doe.

Therefore in stead of mercy, you shall receive the contrary from God, even his proceedings to your remarkeable confusion; for the Scripture saith unto *Pharaoh*, *for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name may be declared through all the earth*, and thereupon hee concludes against them, saying, *therefore hee hath mercy on whom he will, and whom he will he hardeneth*, as if hee should say, you know your forefathers were as now are you, them to whom was committed this Pillar of truth, the Oracle of the seed promised to *Adam* and *Abraham*, and how proudly *Pharaoh* attempts to extinguish them, and consequently this seed the object of faith in the pillar of truth as now doe you more directly then ever did he.

Therefore much more will God give you up, as hee did *Pharaoh*, to you owne insolencies, and then provokingly raise you up to a height therein purposely to make his name famous in power and justice by your remarkeable destruction, through all the world, notwithstanding your descent from *Abrahams* flesh, and his precedent election of you: *For he will have mercy on whom he will have mercy, and whom hee will hee hardeneth*, even amongst you, as to *Pharaoh*, for that's implyed.

Against to god on. Verse 19. *Thou wilt say unto mee* (saith the Apostle) *Why doth he yet complaine, for who hath resisted his Will?* as if they should say, if Gods will be so irresistable to glorifie his justice and power in our ruine, notwithstanding our peculiar and glorious and ancient privileges, why doth hee so needlesslely complaine on us, by the Prophets and others, *for who hath resisted his will?*

To this he answereth, Nay, *But O man, who art thou that answereth*

* For God by *Moses* sent his Commandements to *Pharaoh* not to return him to *God*, by obedience, but occasionally by those commands to bring his just punishments by drawing out *Pharaohs* precedent habits of pride to be known to his shame in the world, and to cleare Gods justice in his remarkeable destruction, as appeareth, *Exod.* 3. 9. 19. 20. & 6. 1. & 7. 3. 4.

* See this Text further explained in the margent towards the later end of this Chapter.

answereth or disputeth against God? Doth the thing formed say to him that formed it, Why hast thou made mee thus? Hath not the Potter power of the * same lump, to make one vessell to honour, and another to dishonour? As if hee should say, when you were all in the sonne of *Terah* loynes, namely, *Abraham*, as one masse or lump of Clay, seminally in the land of God? Had hee not then power by Covenant with him in the promised seed thus to shape you for honour or dishonour? that is, to cursednesse or blessednesse, according as you proudly turned his owne talents and mercies against him, refusing his abundant mercy, and therfore leave you to your own stubbornesse, as vessells of dishonour, fitted to this destruction? as was *Pharaoh*; or on the contrary, if you would but apply your received talents, to receive more grace, even to his gift of Faith, by it to receive the imputed righteousnesse of this seed, as it onely, in which he received you to grace and glory; Therefore, *O man, who art thou that disputest against God?* And hereupon the Apostle inferres, saying, What if God willing to make his power knowne, endured with long suffering, the vessels of wrath fitted to destruction, and that hee might make knowne the riches of his mercie on the vessels of mercy, which hee had afore prepared unto glory, *even us whom hee hath called, not of the Jewes onely, but also of the* Gentiles, as God saith in *Hosea*, &c. As if the Apostle should say, what of all this: if it be the will and pleasure of God, as indeed it is, thus in justice and mercy by his covenant with *Abraham*, to fore-appoint you either to honour or dishonour, and to proceed accordingly, without respect of any mans person more then another.

In what can you charge God of injustice; or excuse your selves? as to say: *Why hast thou made me thus to honour or dishonour?* But God may justly say to you, Thy salvation is of me, but thy destruction is of thy selfe, O Israel.

Againe, verse 25. as God saith there, *I will call them my people, which are not my people, and her beloved, which was not beloved, and it shall come to passe, that in the place where it was said unto them, You are not my people, there shall be called the children of the living God*: The Apostle citing their owne Prophet against them, implicitly resels their precedent errors in divers respects; as first, because the *Gentiles* were not *Abrahams* seed of *Isaack* and *Jacob*, and yet were to be children to the living God.

* This word the same lump hath no relation to the common masse of all mankinde.

This therefore proved that *Abrahams* naturall line after the flesh, was not Gods ground of electing Children unto him, but the election must be in Christ as before.

Againe, because these Gentiles were to be Children of God which had not *Moses* Law to obey, no not so much as in works conversant about the object of faith, and yet were to be Children unto God, consequently their works of righteousnes to the Law, was no ground of their Election but the election was of him that called them from their Idolatrous denne, and gave them the election in the promised seed.

Againe, the Apostle cites the Prophet *Isay* against them, saying, *though the number of the Children of Israel be as the sand on the Sea shore, but a remnant shall be saved.* And because the Apostle referres salvation but to a *remnant*, consequently their discent from *Abrahams* flesh, was no ground of their election; for if so, then not a *remnant* but all *Israel* must have bin saved, but being referred to a *remnant*, therefore the election must be as before.

And saith the Apostle, the same Prophet, saith, God will make a short cut in righteousnesse, and *except God had left a remnant, they had bin as Sodome, and like unto Gomorrah*, implying Gods impartiall proceedings (ordinarily) with this elect spouse of Christ, as betweene *Abell* and *Caine*, and as to *Abraham* in the Covenant for cursednes and blessednesse. Therefore to this elect Spouse God was no respecter of persons.

Againe, Verse 30. the Apostle saith, *What shall we say then; that the Gentiles which followed not after righteousnesse, have attained to righteousnesse, even the righteousnesse which is of faith?* by force of Gods precedent predestination with *Abraham*, for that's implyed: *but* Israel *which followed after the Law of righteousnesse*, saith hee, *hath not attained the Law of righteousnesse*: and then hee gives the prime reason wherefore, because *they sought it not by faith, but, as it were, by workes of the Law.*

And he saith, *they stumbled at that stumbling stone*, as it is written, *Behold, I lay in* Sion *a stumbling stone, and a rocke of offence, and whosoever shall believe on him, shall not be ashamed*; these words imply three things:

Fitst, that Israels glory (as Gods Israel) was grounded onely upon Christ, the Stone laid, as a pillar of truth on Sion hill.

Secondly,

Secondly, that by remisnesse *Israell* fell to pride, and so from this stone to *Abrahams* flesh, and their own works of the law, to be the ground of all their glory, and so stumbled at the Pillar of truth, *Christs righteousnesse imputed*, to their own destruction.

Thirdly, to those of this Nation, that in right beliefe did submit to the righteousnesse of God, that is, the righteousnesse of *Christ imputed*, the ground of all their glory, them God would uphold in honour; for saith the Text, *hee that beleeveth, shall not be ashamed.*

So much for opening the ninth Chap. to the *Rom.* And here by the way observe, that this Chapter giveth no ground to Reverend *Calvins* error, namely, *that God before the world was, did personally reprobate the greatest part of mankinde to unrecoverable damnation, and personally elected the rest to unavoydable salvation.*

Againe, to goe on against their works of righteousnesse to the law, about the object of Faith: the Apostle opposeth *Abrahams* example, who by Faith in the object of Faith, by this Pillar of truth, terminated in it as the onely ground of all felicity: *Rom.* 4. Of him he saith, *What shall we say then? that* Abraham *our Father, as pertaining to the flesh hath found, for if* Abraham *were (a) justified by works, he hath whereof to glory, but not before* God, *for what saith the Scripture,* Abraham *beleeved* God, *and it was imputed to him for righteousnesse*: Implying, hee beleeved all his good from Gods gift, in the righteousnesse of the seed imputed, and so was that righteousnesse imputed to him, to the remission of his sinnes, which was his justification, and the ground of all felicity: Therefore saith the Apostle, *Now to him that worketh is the reward not reckoned of grace* (as it was to Abraham) *but of debt, but to him that worketh not, but beleeveth on him which justifieth the ungodly, his Faith is counted for righteousnesse*: Implying, that God was *Abrahams* exceeding great reward, only by his gift of the righteousnesse of this seed imputed in the object of Faith which *Abraham* by beliefe, submissively imbraced, even as *David* describeth the blessednesse of the man unto whom God imputeth righteousnesse without works saying, *Blessed are they, whose iniquity is forgiven, and whose sinnes are covered, blessed is the man to whom thee Lord will not impute sinne*: from verse 1. to the 8.

Againe to goe on, the Apostle in divers passages of his

(a) The ground of mans *Justification* in this fourth estate, is Gods guift of Christs righteousnesse reckoned or imputed to man: yet the Iustification of a Sinner is this, *viz.* Gods pardon of his sin, guilt, and punishment, for that Righteousnesse so reckoned or imputed as to all mankind upon our fall in *Adam*, & as now to all *Infants* departing this World: but when Iustification is reckoned or imputed to Mans Faith, it is because that act of right belief is more connexively related immediately to the object of *Justification*, then any other act of a beleever: And when sometimes *Justification* is attributed to Faith, it is because a right beleevers submissive receptive instrument of Faith is opposed against the pride of mans supposed works of righteousnesse; and in this sense S. *Paul Rom.* 4. brings in that text *Gen.* 15. saying, *it was imputed to Abraham for righteousnes.*

Epiſtles ſhewes this elect Spouſe, what abſurdities do ſpring from her conceit of the worth of her works, converſant about the object of Faith in the Law.

Firſt, as if hee ſhould ſay, ſuppoſe you doe believe the Law to be Gods Law, and therefore to the Judiciall Laws are obedient to live in ſome orderly manner: Suppoſe alſo from the ſame grounds you are at paines and coſts to bring your Sacrifices to the Prieſts and Levites for your offerings (the Law commanding it). Alſo ſuppoſe you love God for the wealth of *Canaan*, and love each other, being joynt inhabitants of that land, yet in all this to you, theſe Laws are not of Faith, becauſe you by beliefe reſt upon your deed done, to be accepted of God, as did *Cain*, and terminate in ſenſuall delights, for you are not led from the letter of the Law in right beliefe, to reſt in Chriſt his acceptable righteouſneſſe, the proper end of the Law for righteouſneſſe to man rightly beleeving truth: * Therefore becauſe you ſtick in the letter, to you the Law is but a dead letter, revealing ſinne and wrath, becauſe you reach not the ſenſe and ſcope of the Laws prefigurations and ſignifications, for the truth is, acceptation with God is not of works, therefore it is of faith, that it might be by Grace, to the end that the promiſe might be ſure to all the ſeed: implying Gods gift of Chriſts imputed righteouſneſſe, is the only ſtable ground of felicity in it ſelfe for man, and alſo, ſo to man rightly believing truth, for man may beleeve divine Teſtimony as divine Teſtimony, and yet not beleeve juſtifyingly, as *chap.* 10.

* The ſame is the Goſpel now to man, not rightly beleeving truth, for the Law and the Goſpel for ſubſtance was one and the ſame, therefore men meerely Moral, and of a civill life, muſt beware leſt they periſh eternally by this deceit, for man may not be farre from the Kingdome of God, and yet fall ſhort thereof. as *Mark* 12. 34.

Againe, their election to inherit the Temporall felicity of *Canaan*, as the figure of eternall felicity, could not be a debt due to the worth of their works, and to the imputed righteouſneſſe of Chriſt too, for theſe are contraries, *Wherefore* ſaith the Apoſtle, *if the election be by grace, then it is no more of works, otherwiſe grace is no more grace, but if it be by works, then it is no more grace, otherwiſe worke is no more worke*, Rom. 11. 6.

Againe, the worth of their works by the Law, did tend to overthrow the Foundation of the ſalvation of the world, becauſe it makes voyd the object of Juſtification, and alſo the uſe of Faith to that object in a juſtifying relation; and therefore ſaith the Apoſtle, *if they of the Law be heires, faith is made voyd, and the promiſe of none effect*, Rom. 4. 14.

Againe.

Againe, this conceited worth of works to the Law, put a nullitie to the Sonne of God his glorious expiration of his life, for the completion of all righteousnesse, to the salvation of the world: for saith the Apostle, *if righteousnesse come by the Law*, (that is as they would have it) *then Christ died in vaine*, Gal. 2. 21.

Againe, he gives them to know, the Law is not of Faith, his meaning is, not to any living man on Earth, but only to Christ, as bound to believe and do the perfection of the Law in every tittle, as their Doctrine of works did import, for in this respect hee only and alone, is the man that could do them, and did live in them as a perfect man, to take off the cursednesse from all that believe his righteousnesse imputed. *Gal.* 3. 11, 12, 13, 14.

Againe, when Christ is manifested by the Apostles Doctrine, without the prefigurations of the Law, yet now this People would believe in Christ his righteousnesse for salvation, but would then joyne their righteousnesse in the obedience of the Law to his, as necessary to their salvation, and by this they runne upon a two-fold Rock at once.

First, they binde themselves to observe all the Laws, from which now by Christs perfect obedience they were freed.

Secondly, by this they made a nullitie to themselves, of all happinesse by Christ, as saith the Apostle *Gal.* 5. 2. *Behold I Paul say unto you, that if yee be Circumcised, Christ shall profit you nothing, for I testify againe to every man that is Circumcised, that he is a debtor to doe the whole Law; Christ is become of none effect unto you, whosoever of you are justified by the Law, yee are fallen from Grace.*

And *Rom.* 7. hee shewes, that this error of theirs, is as if one should joyne a dead Corps to a living man, and as if a woman should esteeme her selfe bound to the Law of her Husband when he is dead, *we are* saith hee, *now delivered from the Law, that being dead wherein we were held, that we should serve him in newnesse of Spirit, and not in the oldnesse of the letter.* from verse 1. to the 6.

Againe, although Christ by the Apostles Ministry, was now manifested without the authority of the Law, it being abolished, yet *Rom.* 3. 21, 22. hee grants to the Law and the Prophets still this honour, that they witnesse to this righteousnesse of God, which is by Faith of *Jesus Christ*, that it only is it which is man. Justification to salvation:

wherefore

wherefore verse 27. saith hee, *where is boasting then?* it is excluded by what law of works? Nay, but by the law of Faith: *Therefore we conclude*, saith hee, *that a man is justified by Faith without the deeds of the law*: That is, without such deeds, as their erronious Doctrine of works did import.

Quest. But here may rise a question, namely, *In what sense* Moses *laws are of perpetuall use to Christ his Church on Earth?*

Answ. First, so farre forth as they precedently were figurative shaddowes of Christ to come, they now all are of no use, but as a dead letter, and without that Spirit or life, that they precedently had, because they all ended their efficatious force, in the satisfactory righteousnesse of Christ, sealed with his blood to the expiration of all the Law and the Prophets.

Secondly, as the Morall laws expiration is in *Christ Iesus*, so it is of a double use.

First, we are to receive by Faith the Morall laws perfections in him, as given of God imputatively to justification, and so to receive the remission of sinnes and salvation.

Secondly, we are to apply our selves to it, as our rule of imitation in love to God and our Neighbour, and having done our best continually to submit to his, as imputed for our continued acceptation here, and for eternall life hereafter. *Rom.* 8. 1, 2, 3, 4.

And the ground why the perfections of the Morall law onely in *Christ Iesus*, doth free man beleeving truth, from the law of sinne and of death, so conveying to him eternall life by salvation, is this, because the Morall law originally in its pure naturalls, was instituted by God a meanes in the Covenant to a supernaturall end in the first *Adam*, as is proved; wherefore no sooner did the Morall law in Christ his sacred person by his birth in the promise subsist in him, as the spotlesse Lambe, but in that instant of time, it was ingaged in him being the second *Adam*, as a meanes to attaine that supernaturall end by perfect love to God and his Neighbour; and therefore it was immediatly put upon all mankinde, freeing man from the law of sinne and of death, because it came upon all men to justification of life: for it removed *Adams* imputed damnation, which was to passe according to the justice of the Covenant, and so it removed the totall nature and prevalency of sinne, and obtained the foresaid dispositions of Amity to God, and enmity to Satan;

tan; as also the good of this world, to be mans day of grace, to receive in Gods gift, the day of eternall glory.

Againe, I say it must be by beliefe of this truth, in the object of Faith, or the object of Justification: And the ground why man capable of the use of reason, must receive all blessednesse by beliefe of this truth is:

First, because as Gods word of truth giving this object of life, is as Gods hand or instrument to reach this gift to man, so also man his beliefe of that truth, is as it were, mans hand or instrument, to receive this gift from God: therefore it must be by beliefe of this truth.

Secondly, it must be by beliefe of this word of truth, as conveying the object of faith, because man his reasonable soule, is but a receiver into it selfe, all its supernaturall felicity from externall objects believed, as in *Adam* we see, and therefore so in this object of justification.

Thirdly, it is by beliefe of this truth, because the aforesaid principles of derivative Amity which God put in the nature of all men, doth internally dispose them to this Amity with God, as well as to enmity to Satan: wherefore at first, God requireth man to come to him in beliefe of truth, but according to sense and reason, as he doth excitively draw out that Principle, so to give mans reasonable soule a further internall power to receive his gift of Christ, namely, a power to believe divine testimony, as divine testimony; that is, to receive it from God as from God, for as God gathers not where he strewes not, so he gives this power to man that had it not, to receive his gift of Christ, the ground of all his happinesse: Wherefore because this Elect Spouse, did not so applie her received Talents, to receive more Talents in Gods way, to receive life in Christ the object of Faith, but contrarily applied Gods talents and his law against him in his own way, to have all their own way, namely, from terrestriall felicity, and from *Abrahams* flesh, and from the worth of their owne workes, at best, but conversant about the object of *Faith*, and no way consonant to Faith in that object: therefore God rejected this elect Spouse, to the remarkable praise of his justice, in all the world, sixteene hundred yeares and more; therefore he respects no mans person, but according to his first Modell, *If thou dost well, shalt thou not be accepted? if thou dost not well sinne lies at the dore.*

And by this Nations rejection we may take occasion by the way, to observe the manner of Gods proceedings with the Sonnes of *Adam*, for as he would not give this Nation possession of the Land promised to *Abraham*, until the sinnes of the Inhabitants, namely, the *Canaanites* were full, to their finall destruction: so neither would he call in the Gentiles to inherit their promised blessing in the seed of *Abraham* in whom hee predestinated them to it, untill the sinnes of this Elect Nation was full, and transcendent, by slaying the Sonne of God, in which promised seed they received all their good as was prefigured to them, when God said to *Moses*, the Mediator in the Type, *I will cause all my good to passe before thee*, meaning Christ, and upon his death, thence me on their universall rejection totally, but not finally for ever.

But it will here be objected, *Because God fore-appointed Christ to be slaine in the truth to answere the figurative Lambe in the Type, consequently this did impose upon them a necessity, that Christ must be slaine as he was, and consequently this may seeme injustice in God to make that fatall the fulfilling of this Nations sin, to their remarkable destruction.*

I graunt, that Christ must be slaine in the truth, to answer the figurative Lambe in the Type: I also grant, that they were in some sort necessitated to slay Christ as they did, but that necessity came not from God, for God gave them severall demonstrative rules to the contrary. As

First by this exemplary punishment upon *Cain*, that the blood of the just shall not goe unrevenged by him, and this was recorded to them by *Moses*.

Secondly, by giving a law to *Noah* and to his Sonnes, *that that man which shall shed mans innocent blood, his blood should be required of him that spilt it*. This also stood upon Record to them.

Thirdly, to this elect Spouse God gave a figure how her would have her to demeane her selfe, in this fact of the death of Christ, by the manner of their Father *Abrahams* offering Christ Tipically in *Isaak*, as first to *Abraham*, *Isaak* was his dearely beloved, although he lifted the knife to bereave him of life, *Gen.* 22.

2. *Abraham* never intended nor attempted this fact, untill from God he received an expresse commandement so to do.

Thirdly, hee did slay him unwillingly in respect of his love to the promised child, yet willingly in respect of his love

And from this ground it is, the Apostle erieth out at the vast depth of Gods wise providence as being not able to comprehend the depth of that righteous dispensation in his justice and mercies, interminglingly extended to the Generations and Nations of man; *Rom.* 11. from *ver.* 28 to the end. And to this point may be referred *Ezekiels* vision of wheeles full of eyes, running one within another, *&c.* as Reverend *Byroughton* rightly observes in his Consent of Scriptures. *Exodus* 33. 19. 34. 6. & 7.

love to God, and his commandement, and so his unwillingneſſe became a harmeleſſe nay-ſay to God.

But the fact of the children of *Abraham* in the death of Chriſt was a moſt wrongfull nay-ſay to God, in all they did, and therefore ſaith Chriſt to them, *Joh.* 8. 40. this did not *Abraham*, preſenting implicitly to their remembrance *Abrahams* Typicall fact in this buſineſſe.

Firſt, that as *Abraham* ſlew *Iſaack* really in his intention, ſo might they intend and accompliſh his death in the truth.

Secondly, as *Abraham* did love him whom he really ſlew in his intention, ſo much more ought they to love him in his death, as the moſt proper child of promiſe.

Thirdly, as *Abraham* never intended nor attempted to ſlay the promiſed ſeed, untill there came an extraordinary command from God to doe, ſo neither ought they much more in this fact of the death of Chriſt.

So it is one thing to do that which God before determined to be done by them, and another thing to doe that thing as God would have them to do it.

Fourthly, but when that commandement came, then although in reſpect of their love to him they had beene unwilling, yet in reſpect of their faith and love to God in this Myſterie, they ſhould have beene obediently willing to kill him, as God ſhould preſcribe the manner, as to *Abraham* he did for God in *Abrahams* typicall fact, not onely intended to confirme their faith, that Chriſt the ſeed promiſed ſhould by the expiration of his life, aſpire the completion of all righteouſneſſe, for the redemption of this world; but alſo to teach them how to demeane themſelves in the manner of Chriſts death, in a harmleſſe nay-ſay to God as did *Abraham* their Father.

4.

The Negative precept of the Morall Law, forbidding murther, ſtood as their ſtanding law to keepe them from all unjuſt taking away any innocent mans life, much more not to take away the life of him, which at leaſt appeared to them a man ſent from God.

Therefore this fact committed againſt theſe tranſcendent rules, thus manifeſted to them, juſtly called to God for their tranſcendent puniſhment, and they were no way neceſſitated to this fact by God, but the contrary: ſecondly, I grant alſo, that in ſome reſpect they were neceſſitated to this unrighteous fact, but it was from themſelves: and the firſt ſtep that brought on this neceſſity, was this their remiſſeneſſe to God in all his wayes for their good; for to them God made it manifeſt, that in the ſatisfactory righ-

The firſt ſtep to fall from *Chriſt* totally.

teousneſſe of this ſeed as imputed; he conferr'd all good to the univerſall world, figured in the Lambe ſlaine, famouſly deſcending by tradition to them from *Adam*, by the ten Fathers, as before is proved.

Likewiſe God manifeſted it to them by renewing the ſame to the univerſall world by *Noah* and his ſonnes.

Likewiſe by renewing the ſame with *Abraham*, by predeſtinating in this ſeed, both *Iewes* and *Gentiles* to glory.

Likewiſe hee manifeſted it to them in the ſatisfactory righteouſneſſe of this ſeed ſealed with his blood, figuratively in the paſchall Lambe, that hee delivered them from the bondage of *Egypt*, and brought them to the bleſſednesſe of *Canaan*, a figure of eternall felicity, for applying the Lambs blood upon their dwellings figured, that onely in the righteouſneſſe of Chriſt imputed, God was their ſafety in the day of wrath, *Exod.* 12. 13. All this, and more ſucceſſively was preſented before their eyes, in that glorious addition of *Moſes* Law, to the promiſe in thoſe prefigurations and ſignifications, and all left upon record in holy Writ through their generations.

Therefore it muſt needs follow by undeniable conſequence, that their firſt ſtep to this ungodly neceſſity, proceeded from their owne remiſſeneſſe to God in all his wayes for their good; for had they conſidered theſe things, they would never have deſtroyed him, by whom all felicity came to them.

The ſecond ſtep.

And then their remiſſeneſſe to that object of faith Celeſtiall, brought on their inordinate intenſneſſe to ſenſuall objects terreſtriall, and to Idolatrous imaginations, and ſo came on their ſecond ſtep neceſſitating them to this tranſcendent fact; as for example: their remiſſeneſſe to *Moſes* the Mediator in the type, brought on their Calfe, and terminating in things ſenſuall and terreſtriall, and conſequently their crucifying of Chriſt to themſelves, by abſenting their mindes from *Moſes* in that myſterie; for they then not onely worſhiped the Calfe, but alſo they did eate and drinke, and roſe up to play:

The third ſtep.

Likewiſe they ſo brought on a further neceſſitie, as a third ſtep for the future, namely, cuſtome in evill, hence it is God ſaid to them, *can the Blackmore change his skinne, or the Leopard his ſpots, then may yee alſo doe good that are accuſtomed to doe evill*, Ierem. 13. 23. and now, ſenſe commands reaſon under the pre-

tence

tence of the doctrine celestiall, to terminate in a good *adequate* to sensuality: for from this ground they made the Temple and *Moses* Chaire their plea against Christ and his doctrine, not from love to the mysterie included therein as leading to Christ, but onely in love to the glory of the Temple, as a terrestriall magnificence of their Nation. Likewise in their princely Priesthood, as it was a worldly ordinance correspondent to worldly pompe and dignity, but rejected Christ the incloled mysterie of that figure.

Mat. 26. 61.

Thus by voluntary choyce in the spirit of concision they became necessitated to evill, in things that were good in themselves, as the felicity of *Canaan* was good in it selfe; and to kill Christ in the truth, as *Abraham* did in the type to the redemption of the world was good, but to them evill, because they did it in hatred to him, as *Iohn* 8. & 40. because his doctrine was an enemy not to them, but to their pride in terrestriall felicitie, and proud consanguinity and operations.

And therefore they slew the Lord of glory in the same mind as *Cain* slew *Abel*, *Mat.* 23. 35. (*a*) Wherefore, instead of giving them the Spirit of Faith from the speciall grace of the Covenant, God delivered them to their owne wills, from the universall mercy of the Covenant made with *Abraham* for them, and so came on a fourth step of their necessity in sin, and consequently their universall rejection from him as the just punishment of their precedent apostasie from Gods salvation, imply'd in the words of the Lord Jesus Christ, saying, *O Ierusalem, Ierusalem, which killest the Prophets, & stonest them which are sent unto thee, how oft would I have gathered thy children together, as a Hen gathereth her brood under her wings, and ye would not*, therefore your (*b*) house is left unto you desolate.

(*a*) Thus wee may rightly conceive how *Pharaoh* is said to harden, and God to harden *Pharaohs* heart.

The fourth step.

(*b*) That is, the Temple, implying their separation from Gods favour in Christ, the most proper Temple of Gods speciall presence in the Truth, as the Temple was in the Type, *Luke* 13. 34.

And he further saith, *Verily, verily, I say unto you, yee shall not see me untill the time come, when you shall say, blessed is he that cometh in the name of the Lord.* These words imply two things; the first is because they precedently refuse to see him according to their light, as their reason was able in their day of grace; therefore God now denyed them the gift of Faith, to see his glory in beliefe of truth, even when their eyes did looke upon the Lord of glory, and saw his great workes, *Luke* 10. 8. 22.

Likewise when he beheld *Ierusalem*, he wept and said, *O that thou hadst knowne even in this thy day, those things which belong*

belong unto thy peace, but now they are hid (a) *from thine eyes,* Luke 19. 24.

Likewise Saint *Iohn* in his 12 Chapter saith, *although Christ had done so many miracles before them, yet they believed not on him, that the saying of* Esayas *the Propert might be fulfilled, that he said, Lord who believed our report? and to whom is the arme of the Lord revealed?* and Saint *Iohn* saith, *therefore they could not believe* because: Esayas saith againe, *hee hath blinded their eyes, and hardned their hearts, that they should not see with their eyes, nor understand with their hearts, and should be converted, and I should save them.* And further saith Saint *Iohn, these things said* Isaiah, *when he saw his glory and spake of him,* vet. 37. That is, These things hee spake of their rejection, when in the Spirit of Faith he saw the Lord of Glory rejected by this elect Spouse.

Likewise Saint *Paul Acts* 13. 40. speaking to this people rejecting the Doctrine of Christ saith, *beleold you despisers and wonder, for I worke in your daies, a worke which yee in no wise shall believe, although a man declare it unto you.*

Likewise saith Christ unto them, *yee believe not, because you are not my Sheepe* (b) Joh. 10. 26. All plainly proving, that God now when Christ was come into the world, denied them the gift of Faith, for their precedent refusing Gods way for their salvation.

Secondly, it is further implyed in these words of our Saviour, that there is a time limited for this their blindnesse and hardnesse of heart, when he saith, *Yee shall not see me untill the time come, when you shall say, blessed is hee that cometh in the name of the Lord:* Implying, that although this Nationall rejection was to be universall, yet it should not be (c) finall for ever in the Spirit of unbeliefe.

(d) Likewise our Saviour gives another close glance to this point, speaking of this elect Nation, *Mat.* 24. 22. hee saith, *the daies of their vengeance shall be shortened in the destruction of Ierusalem, for the elects sake:* Implying, else no flesh of

(a) That light of truth which formerly men did see & would not, for that ther may come a time when the light Eternally, by Gods spirit shines more cleer, yet the sight thereof shall be denied to them as in this elect Spouse we see.

(b) These Scriptures by Gods spirit are intended to this nationall Spouse for her transcendent sinnes, and not to most of mankind as denied his grace, because appointed by God personally to vnavoidable damnation.

(c) Although it were not finall to them nationally in respect of the time to come, yet it was finall to all or at least to most in the Interim.

(d) God sometimes to the glory of his grace, extends his mercy universally to all, as in the call of the Gentiles, and as in time to come he will to these Iews, yet sometimes when men are alike dead in sinnes by Apostasie, he will leave some of them to perish finally, and receive some of them to mercy, although alike wicked, yet not for any hatred or love to the one more then the other, personally considered, but only in love to himselfe, in the one from his love to Iustice, in the other from his love to mercy, that is, to the love of his glory in either, as here wee see some received to mercy and reserved alive, to conferre a future call of their posterity to Christ, and the rest were blinded, and in this case and the like fals that of *Moses*, and the Apostle *he hath mercy on whom he will, and whom he will he hardeneth.*

Abrahams

Abrahams elect stock, would be reserv'd for a future call to mercy. Likewise for any mercy shewed to this Nation, Saint *Paul* referres it rightly, when he saith *Israell obtained not what it sought for, but the election obtained it, and the rest were blinded*, Rom. 11. 17.

And he saith, as touching the election, *they are beloved for their Fathers sakes*, meaning, *Abraham, Isack, and Iacob*, with whom in Christ the promised seed: This Nationall Election, was first established, *ver.* 28. And he also speakes to their restauration saying, *all Israel shall be saved*, as it is written, *the deliverer shall come out of* Sion, *and shall turne away the ungodlinesse from* Jacob. *ver.* 26. And then gives a generall ground of all this future mercy, because the guifts and callings of God are without repentance, *ver.* 29.

And in the next verse hee gives a demonstrative reason thereof in the *Gentiles*, who although by their precedent Apostacie were so long rejected, yet now God gave Christ to them, and calls them to him, *ver.* 30. Thereby implying likewise, God would not repent his gift of Christ to this Spouse, and therefore call them to him againe.

And therefore it is most cleere, that Gods proceeding in this second part of time, is without all respect of Persons.

And for a conclusion of this Chapter, take these observations following.

First, that to referre any mans faith and obedience to bee the condition of the Covenant of grace, but Christ his faith and obedience, is to derrogate from him and to arrogate to man that which is not his.

Because as the first *Adam* his second estate before his fall, was an estate of Faith and obedience active and passive, the summe of the conditions of the Covenant as precedently is proved Chapt. the 2.

So likewise the Sonne of God the second *Adam*, his obedience passive and active, was an estate of Faith, the condition of the Covenant for the Redemption of the world, from whence the Covenant was changed by him, from a Covenant of wrathfull justice, to a Covenant of Grace and mercy to all the world, 29 Chap. 4.

Likewise in this Chapter we see hee and hee alone, was the man, which by faith and love to God and his Neighbour, did live in the pure naturalls of the Law to every title to redeeme mankind which by Apostasie brought himselfe under the Curse.

For

For although the life of all believers, besides *Christs* is in this world an estate of faith and obedience, and although Gods word of truth is his instrument to give to man *Christs* righteousnesse, and mans faith his instrument to receive in that righteousnesse his blessednesse, yet between God and mankind, neither of these are the conditions of the covenant of grace: For as God on his part hath not bound himselfe to either of these as a condition, so neither hath he bound all mankinde absolutely to believe or not to be saved: For if faith were the condition of the Covenant of Grace, God in justice could not save one of mankinde which did not believe.

But it is already proved, *Chap.* 4. that an innumerable number of mankinde departing this world in Infancie, childhood, or the like, by the universall grace of the Covenant in Christ Jesus *our Saviour*, are saved: Likewise so was all mankind without faith saved from the damnation of *Adams* sinne to the praise of Gods grace to all eternity.

*It is one thing that God requires it's exercise, as a necessary instrumentall qualification, and another that hee should require it as a condition of the Covenant.

Therefore, although to man capable of the use of reason, faith * is the necessary instrument as his mouth to receive his meat, and must be applyed to the object of Justification in some degree, or hee must perish, yet his faith and obedience is no condition of the Covenant of grace, no more then mans mouth whereby hee receives his meate.

Secondly, is it so, that as first upon *Adams* fall, so the second time in the promised seed with *Abraham* by Covenant, that God elected, predestinated, and fore-appointed all mankinde alike from perishing in misery to grace and glory in Christ Jesus, as here wee see.

Hence observe, what is Gods most proper booke of life, namely, the promised seed; for in him all mankinde were both times onely written for grace and glory, as in a booke of life, not onely when *Adam* fell, but the second time, as is registred by covenant with *Abraham* to life and glory, therefore *Christ Jesus* is Gods most proper Booke of life, out of which all that perish are blotted out for despising this gift of grace and glory, *Psal.* 69. 28. *Rev.* 20 12, 13. *Rev.* 5. 13. &c.

Thirdly, is it so, that although at one and the same time, God in *Christ* with *Abraham* by covenant thus predestinated *Iewes* and *Gentiles* to glory, yet called not the *Gentiles* till

till about eighteene hundred yeeres after, but called the *Iewes* to inherit this glory in the birth of *Isaack*.

Hence obſerve the onely ground, why the *Iewes* were firſt in this honour in reſpect of time was, becauſe God for his owne names ſake was pleaſed then to begin the execution of that bleſſed predeſtination; and from this ground, *Chriſt* gave them the priority, commanding the twelve, ſaying, *goe not into the way of the* Gentiles, *and into any of the Cities of the* Samaritans *enter yee not, but goe yee rather unto the loſt ſheepe of the houſe of* Iſrael, *Mat.* 10. 5. Likewiſe at *Antioch* Saint *Paul* and *Barnabas* rendred the ſame priority to them, ſaying, *It was neceſſary the Word of God ſhould firſt have beene ſpoken unto you*, Acts 13. 46, &c.

But when *Chriſt* in the expiration of all righteouſneſſe upon the croſſe, had made open the way to bring in the *Gentiles*, ſo making both one generall aſſembly and Church of the firſt borne inroll'd in heaven, *Hebr.* 12. 23.

Yet our Saviour in a Parable foretelling the *Iewes* of this joyning the *Gentiles* to them, implies his proceeding in this generall aſſembly, ſhall be without all reſpect of perſons, chooſing and refuſing, as betweene *Cain* and *Abel*, for hee concludes his diſcourſe, ſaying, *Many are called, but few are choſen*, Matth. 10. 14.

Further, implying, notwithſtanding the extraordinary fluxe of grace and truth, which was then to be powred out upon all fleſh; yet if they did not apply themſelves therein, to receive his righteouſneſſe imputed to be their wedding garment for acceptance, they ſhould not be reſpected.

Fourthly, is it ſo, that the ſecond *Adams* faith and obedience is the alone condition of the covenant of grace, which by mercy brought eternall life to all mankind alike. 4.

Hence obſerve, that the fruition of that eternall life in Heaven, is to all alike without degree of glory to one more then another, although here the degrees of grace are different, ſome more, and ſome leſſe, as they apply more or leſſe their talents to *Chriſt*, as the object of Juſtification.

Yet the fruition of that glory depends onely and alone on *Chriſts* righteous workes, which is mans by free gift; therefore that glory is enjoyed there by all alike, without degrees (*Chriſt onely excepted*) who in all things muſt have the preheminence; for one mans reaſonable ſoule is not more uncapable then anothers in it's eſſentiall faculty ſimply

considered, but all the difference of capacities ariseth from error, transgression and sinne, or the effects of sinne: but in the fruition of that glory, all this for *Christs* his righteousnesse sake is removed, and not remaining consequently their capacities being then alike, their enjoyment of that glory is all alike, without degrees, to the praise of Gods grace to all eternity.

Yet it is not so, on the contrary, to mankinde in eternall death, because their sinne abides upon them, so that they descend to eternall death, not for anothers workes, as men ascend to eternall life; but for their owne despising Gods grace leading to eternall life.

Therefore, as they more or lesse were in sinne, consequently Justice requires more or lesse punishment for despising eternall felicity Gods way.

5. Fifthly, observe it stands all mankind hereupon to beware of remissenesse to God in his way by *Christ Iesus*, for their eternall felicity; for as wee all in *Adam* by remissenesse to Gods Covenant, fell so low in misery, as never any meere creature could raise us from thence, as *Chapter* 3. Likewise, in this last *Chapter* wee see *Christs* elect Spouse, by her remissenesse to her felicity by *Christ Iesus*, brought upon her selfe a connexion of causes, necessitating her selfe to unavoydable rejection from *Christ*, as a fugitive remarkeably despicable here on earth, this sixteene hundred yeeres and more.

6. Sixthly, Is it so, that the Law was added because the offspring of *Abraham* did transgresse the object of Justification given in the promised seed to *Adam*, and renewed to them with *Abraham*.

Hence observe, how rightly speakes the Apostle, that the Law was not given to the righteous man, that is, as unto *Abraham*, who terminated his operations by belicfe of *Truth*, and *Love* to God and man, by a right relation to God in the object of Justification; for here in this *Chapter*, wee see *Moses* law added to the Promise, to schoole *Abrahams* lawlesse offspring to *Christ*, because they precedently transgresse the promise.

7. Seventhly, although God did communicate to the world with the first *Adam* naturall perfection by creation and celestiall perfection by the Covenant; yet here observe, that God never restores any of that to mankinde, but by mercy,

ever

ever turning his eyes onely upon Christ, and his satisfactory righteousnesse; for as before the world was, it was appointed for all alike in him by redemption, so accordingly upon the fall in him, hee chose us to life and glory from perishing with reprobate divels, to whom in respect of our selves, we were unrecoverably joyned; So likewise, when with *Noah*, hee renewed this mercy to the second world, it was by turning his eyes only upon *Christ* and his satisfactory righteousnesse; so likewise, when with *Abraham* he predestinated both *Jewes* and *Gentiles* to life and glory, from being fit vessels of wrath, as lying in their owne apostasie, from the grace of God; yet then onely in the promised seed, God turned his eyes in mercy to the world, in the precedent predestination, as in this *Chapter* clearely appeareth.

So much for the second part of Time; I now should come to the third, namely, the calling of the *Gentiles*, but here will arise a necessary question, viz. In what estate for eternall life stood the *Gentiles*, from the time they were scattered at *Babel*, until they were called to mercy in *Christ*? but by Gods help I will answer it in the next *Chapter*.

Chap. VII.

Shewing, in what estate or condition were all the families of the earth, from the rejection at the Tower of Babell, *to their call to* Christ, *in whom they were elected.*

Answer. In respect of the Object of Justification they were excluded, not to have it resident amongst them, and therefore in that respect they lived as without God in the world, and in the day of grace in this world was to them not as a day of grace, being left to walke in the vanitie of their minde; they wanting the pillar of truth, or Oracles of the promised seed, and so remained

remained under wrath about 18 hundred yeares, and therefore when some of those *Gentiles*, by the *Gospell* were returned from their Apostacie, and received life in the object of Faith: The Apostle saith unto them, *yee were the Children of wrath, even as others*: therefore they were so under wrath, throughout all those precedent generations. *Ephes.* 2. 3.

This text *Ephes.* 2. 3. no way excludes infants departing this world from eternall life: See the last Observation in the 7 *Chapt.*

Object. But it may here be objected, *God* threatned to visit the sinnes of the Fathers upon the Children but unto the third and fourth generation of them that hate him; therefore this visitation could not be so large, as throughout all these precedent generations.

Answere. *Answer.* This visitation is spoken restrictively, only with respect to the Sonnes of *Iacob*, as to continue the elect Nationall Spouse, till *Shilo* came: and if *God* in mercy had not cut short their deserved visitations, *Iacobs* seed after the flesh, as this Nationall Spouse sometimes, had bin utterly extinct.

Therefore their visitations for their Rebellions, in mercy were limited but to three or foure generations: Hence saith *God* to Rebellious *Israel*, *I am* JEHOVAH, *I change not*, meaning his Covenant with * *Abraham*, therefore yet Sonnes of *Iacob* are not consumed, *Malachi* 3, 6, 7. Wherefore all Nations of the *Gentiles* might be under wrath the time precedent, notwithstanding this limitation.

* Note, that although this visitation be intermingled with the negative part of the Morall Law, yet it issued from grace and mercy in Christ the seed of *Abraham*.

Againe, all the time that they were under wrath, yet God intermingled his wrath with mercy, leaving them a narrow way to eternall life, by Salvation in Jesus Christ.

And the narrownesse of this way is to be considered in a two-fold respect, namely, in meanes internall and externall.

The internall meanes was the remainders of the aforesaid infused principle, hereditarily descending in the Nature of man, which as it disposed them to Enmity with Satan, so also to Amity with God, from whence, although they had not the Oracle of God to direct them, yet Saint *Paul* implicitly grants some few of them did attaine Circumcision of the heart, virtually at least in their obedient seeking of God, *Rom.* 2. Hee prefertes the best of these *Gentiles*, although excluded the Law against the boastings in the Law of the Children of *Abraham*, for saith hee, *if the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the law, are a law unto themselves*, which saith hee, shew

shew the effect of the law written in their hearts, their thoughts in the meane while accusing, or else excusing one another. ver. 14. 15.

Againe saith hee, *if the uncircumcision keepe the righteousnesse of the law; shall not his uncircumcision be counted circumcision?* and saith hee, *shall not uncircumcision which is by nature, if it fulfill the law, judge thee, &c.* ver. 26. 27. And he then concludes the Point in the behalfe of the vertues of those Gentiles, in opposing the proud formalitie of the profession in the Law by the *Iews*, saying *he is not a Iew which is one outwardly, neither is that Circumcision which is outward in the flesh.*

But he is a Iew which is one inwardly, and Circumcision which is of the Heart in the spirit, and, not in the letter, whose praise is not of men but of God. ver. 28. 29.

And the ground why the Apostle esteemes these vertues by Nature amongst the Heathens, to be the circumcision of the heart, is this, because it did implicitly and vertually leade the hearts of these Heathens to God in Jesus Christ. and the ground why it did so is this.

Because the forefaid principles of Enmity and Amity was derivatively put into their hearts, issuing from Grace in Jesus Christ, for it was given in the promise of Christ, when God said, *I will put enmity, &c.* Therefore if it be by man, put forth to seeke for God, as God extitively drawes it out, but in natures voyce, it will implicitly and virtually at least move to God in the wrath of Christs righteousnesse, imputed under the Notion of mercy, for according to the nature of a thing, such is its operation.

But here in Christ wee see, was its roote, therefore the circumcision of the heart, was its fruite. So much for the internall meanes in this narrow way to eternall life by Christ.

But secondly, the externall meanes of this narrow way to life. was twofold:

Firſt, the oracle or pillar of Truth, as included in *Israels* common-wealth, for by this God did as it were, reach forth his helping hand of mercy to these miserable *Gentiles* under wroth: for at first when God gave the Law of Circumcision, he then gave a Law of admittance, not of Circumcision to goe out among the *Gentiles*, but for *Gentiles* and strangers to come to *Abrahams* * bosome. I meane the Church in his Family so famous for Godlinesse, in the imputed righteousnesse of the promised seed.

* Eternall blessednesse by *Christs imputed righteousnesse*, is the bosome of rest to *Abraham* and all right beleevers.

And here by Gods Law they might receive the seale of righteousnesse, which is by Faith: Gen. 17. 12. 27. *Rom.* 4. 11.

Secondly, about foure hundred yeares after this, when God reared up the Mosaicall Ordinances, a partition wall, by hand-writing upon Record, differencing the uncircumcised Gentiles more exclusively then ever before, and the Jewes more inclusively to the Oracle of life: *Psal.* 147. 9, 10. *Ephe.* 2. *ver.* 11. to the 16. Yet then also God made a Law of admittance for Heathens and strangers, to Sojourne in *Israels* Common-wealth, and gave them the same Rule to come to him in the satisfactory righteousnesse of the promised seed, as he did to his elect Spouse, *Levit.* 19. 33, 34 *Numb.* 15. 15. And accordingly we finde of them, 43600. furthering the glory of the Temple, possessing a glorying heart with the *Israell* of God, at the * dedication of the Temple to God. 2 *Chr.* 2. 17. 1 *Chr.* 22. 2. 2 *Chr.* 30. 25, 26.

* Yet the Sinagogues of the *Iewes* were holy to the Lord, as now are our Churches, that is, as set apart only by the direction and care of the Church, for convenient and mutuall meetings to worship God, yet not so agree, and holy, as was this Temple by Gods commandement; neither in respect of the place, nor the materialls, nor the forme, nor the finall end, as to typifie Gods speciall grace by Christ, as him in whom all worship must terminate in God by right beleife of the object of *Justification*; yea the word and Sacraments are but holy instruments instituted by God to communicate by his divine manifestation his speciall grace and favour in Christ as the object of Faith.

Likewise by Traffique and Marchandizing with this Nation from farre, the Fame of *Jerusalem*, and the worship of the Temple, with the Princely Priest-hood, so correspondent to worldly Glory, by these remarkable figures, God reached out his hand, pointing as it were by his finger to the world, that the desire of all Nations should come to answere the implicit seekings, to all among the Nations, who by patience in well doing did seeke honour immortallity and eternall life.

So much for the first externall meanes.

The second externall meanes was more universall even to all the Families of the Earth, namely, *God* speaking kindly in the voyce of the Creatures, to them in Jesus Christ implicitly: for from *God* his Covenant in *Christ*, first in the Promised seed with *Adam*, and secondly renew'd with *Noah*, hee gave all mankinde the fruitfull Seasons, communicating unto them food and gladnesse, so by a good Terrestriall, drawing them by *Christ Jesus*, implicitly, to looke up for a good Celestiall in him.

Hence

Hence it is the Apostle affirmes, *God* left not himselfe without witnesse, in that he gave them raine from Heaven, and fruitful Seasons, filling their hearts with food and gladnesse. And saith hee, *this was that they should seeke the* Lord, *if happily they might feele after him and finde him.* Acts 14. 16, 17. Mat. 25. 24. Acts 17, 27.

And the ground why *Gods* voyce in the creatures, doth excitively draw unto *Christ* in the distilled influence of his Spirit, as the dew to the tender hearbe, is this because the whole creation, is as it were, wrapt in the imputed righteousnesse of *Christ*, as in a mantle of mercy, for from thence it came to passe, that this world is as now it is, mans day of grace, to receive the gift of eternall glory, and therefore as thy tender mercies oh Lord are over all thy works, so dost thou by thy kindnesse therein excitively draw man to thee in *Christ* the hope of glory. *Psal.* 145. 9. *Col.* 1, 27.

And from this ground the Apostle brings in *Gods* voyce in the creatures, joyntly cooperating with Gods voyce in the Gospell, begetting Faith in the heart of man: so then saith hee, *Faith cometh by hearing, and hearing by the Word of God*; but I say, have they not heard? yes said he, verily their sound went into all the earth, and their words unto the end of all the world: compare *Ps.* 19. 3. with *Rom.* 10. 17.

And from this ground hee tells the beleeving *Romans* at Heathenish *Rome*, that he was not ashamed of the Gospell of Christ.

First, because it was Gods power to salvation.

Secondly, because it revealed the righteousnesse of God from * Faith to Faith; that is, from Faith implicite, as most weake, to Faith expressive, as most strong;

Thirdly, because that truth which most Gentiles did detaine

* Wherefore rightly doth the Author to the *Hebrewes* leade man to receive the world by Faith, *Heb.* 11. 3. and not as made out of that which did first appeare, namely the *Chaos*, and that perfection which it received, because it being lost by the first *Adam*, it was immediatly restored by the second, hee being then the first borne in the Promise, of every creature from the dead fall of *Adam*: whereupon Saint *Iohn Rev.* 4. 14. rightly brings in *Christ* to be Gods faithfull witnesse, and the beginning of the Creation of God joyntly together, and abiding to the same ground in his Gospell, *Chapt.* 1. hee brings in *Christ* as *Christ*, to be the maker of all which was made, it being involved in darknesse, by the justice of the Covenant for *Adams* fall, and that is implyed, because he brings in the second *Adam* personally God man, and so the light and life of man, enlightning every man which cometh into the world, and alluding to this principle it is that God remembers forgetfull man of his six dayes works, as involved in Christ the true Arke of rest to God for man, and in him to finde all dates, as turned into an eternall Sabbath of rest, here by Faith, and there by Fruition.

taine in unrighteouſneſſe. God rendered the ſame to them by his workes in nature; for, ſaith hee, God ſhewed it them, and then ſhewes us by what; namely, the inviſible things of God from the creation of the world, are clearely ſeen, being underſtood by the things that are made, *Rom.* 1. from *verſe* 16. to 20. not that Gods workes doth naturally excitively draw man to God in Chriſt as naturall, but as related ſupernaturally by Chriſts opening the wombe of all perfection as the ſecond *Adam* and firſt borne of every creature; from whence ever ſince the firſt bleſſed ſeventh day morning, it travaileth untill now to be partakers of the ſupernaturall glory, as precedently is proved: So much for the ſecond externall meanes in this narrow way, leading to eternall life.

Againe, that this meanes was efficacious to bring theſe *Gentiles* thus by nature to eternall life, is from Scripture proved implicitly, and alſo more expreſſively.

Firſt implicitly, by Gods bending his mercifull eare to the Idolatrous Mariners, praying ſo confuſedly unto him, and yet hee gave them a temporall ſalvation; likewiſe to *Abimelech*, he pleading to God his uprightneſſe according to his light, God accordingly acknowledged it to be ſo, and gave him a temporall ſalvation: Likewiſe the *Heathenish Ninivites*, whom hee threatened with unavoydable deſtruction, * yet they imploring him under the notion of mercy, hee removed their miſery, by giving them a temporall ſalvation, implicitly, touching upon the ſpirits of them all, that if they did but by patience in well-doing ſeeke for immortality according to their light; hee would give them an eternall ſalvation, *Ionas* 1. from *verſe* 5. to 16. *Geneſ.* 20. from *verſe* 3. to 7. *Ionas* 3. to *verſe* 9.

* The faith of the *Ninivites* was a certaine beliefe of Gods Word for their temporall deſtruction, mingled with a dependant hope in him for mercy to remove that miſery.

Secondly, the Scriptures ſpeakes more expreſſively; for the Apoſtle ſpeaking of theſe *Gentiles*, excluded the Law, having it onely written in their hearts by nature, ſaith, *That God will render to every man according to his workes, to them who by patience continue in well-doing, ſeeke for glory, honour, and immortality, eternall life*, verſe 6. & 7. and *verſe* 10. hee ſaith, *Glory, honour and peace to every man that worketh good, to the* Jew *firſt, and alſo to the* Gentiles; for there is no reſpect of perſons with God: as many as have ſinned without the Law ſhall periſh without Law, and as many as have ſinned in the Law, ſhall be judged by the Law, *verſe* 11. 12.

And

And the ground of this point is implyed in the first *Chapter*, and 28. *verse*, from the rule of contraries, hee speaking of some of these *Gentiles*, which did withhold the truth in unrighteousnesse, saith, even as they did not like to retaine God in their knowledge, so God gave them up to a reprobate minde, to doe things not convenient, being filled with all unrighteousnesse, implying on the contrary, that if they had carefully retained God in their knowledge, according to the truth which they had received of him, that then God in mercy would have kept them from the power of their sinnes in this narrow way to life; for before the Apostle saith, God would render to them eternall life, having not the Law, as well as to the *Iew*.

Therefore this meanes was efficacious in this narrow way to eternall life to some, and might have beene to more of these *Gentiles* under wrath; for the Apostle having thus proved, that the uncircumcised *Gentiles* doing by nature the things contained in the Oracle of God, might attaine eternall life, as well as the nationall Spouse of *Christ*, hee supposeth, that from hence they would imagine, that hee made no difference betweene them and the uncircumcised *Heathen*; therefore in the third *Chapter* saith hee, What advantage then hath the *Iew*, or what profit is there of circumcision, that is, of all their peculiar and glorious priviledges? To this he answers, much every way, because unto them was committed the Oracles of God; for what if some of them did not believe (that is, Gods Oracle) to be true in the seed promised, shall their unbeliefe make Gods object of Faith, or Gods faithfulnesse to man in that object of none effect? God forbid, yea, let God be true, and every man a lyar: yet *verse* 9. he concludes, the *Iewes* by reason of their proud Apostasie to be no better generally then were the *Gentiles*, as it is written, saith he, *there is* * *none righteous, no, not one, there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, &c.*

But it will be here objected, that the Apostle contradicts himselfe, because that as in this Epistle to the *Romans*, he affirmes man by nature doth the things contained in the Law of Christ to eternall life, but in his Epistle to the *Corinthians*, he saith the contrary, namely, that the naturall man perceiveth not the things of the spirit of God, for they are foolishnesse unto him, neither can hee know them, because they

* This must needs be understood of all for the most part, and not that none did understand aright, nor that none were righteous, for then there was a time when God had no Church nor Christ, no Spouse in this world, and that is impossible; for Christ till time shall be no more, will in this world be a Priest after the order of *Melchisedech*, to continue a Church on earth, see Cap. 10.

are spiritually discerned, 1 *Corinth.* 2. *verse* 14.

Answer. There is no contradiction at all, for in his Epistle to the *Romans*, by nature hee meanes, as not having the Oracle of life, as it was among the *Iewes*, but onely the foresaid internall principles in their nature, and the voyce of God speaking implicitly by Christ in the creatures but to the *Corinthians* he meanes men naturallized in the spirit of Satan, according to the course of this world, for they esteemed the wisedome of God in the creatures as leading to God, and especially the Apostles Ministery in the Gospel to be foolishnesse; and therefore the Apostle saith to those of *Corinth*, where is the Disputer of this world, hath not God made foolish the wisedome of this world? 1 *Cor.* 1. 20.

Therefore here's no contradiction, but Gods proceedings also in this narrow way to eternall life, is according to the first modell, *if thou dost well, shalt thou not be accepted, if thou dost not well, sinnes lies at the dore.*

1. *Observat.* The first *Observation*: If the vertues of the best of the *Gentiles* or *Heathens*, having not the Oracle of life, did thus by nature obtaine the circumcision of the heart and spirit hence observe, that the vertues of the best *Heathens*, were not shining sinnes, but of the same nature and kind as are the most holy men on earth.

Secondly, is it so, that when the way of life was so narrow, that few did finde it, yet some did find it without the Oracle of God, by retaining the truth of God in their knowledge, consequently so might all the rest.

2. *Observ.* Hence observe, how just that sentence of the Apostle upon them is; namely, *that they are left without excuse*, Rom. 1. 10

3. Is it so, that when the way to life was thus narrow, as is described, and yet some of them did finde it, and consequently so might all the rest by retaining the truth of God in their knowledge, and not having the Oracle of life and light.

Hence observe, how just that other dreadfull sentence is which the Apostle applies to all mankind, saying, *Christ in flaming fire shall come, taking vengeance on them which know not God, and that obey not the Gospel of our Lord Iesus Christ.* 2 Thes. 1. 8.

4. Is it so, that by the apostasie of the world of *Iewes* and *Gentiles* from the object of life, the way to eternall felicity at Christs comming into the world was (as it were extinguished. Hence observe, that well might the Lord of glory

then

then affirme and exhort mankinde, saying, *enter in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it*, Matth. 7. 13.

Againe, here observe, although God doth visit the sinnes of the fathers upon the children through many generations, yet hee doth not extend that visitation to their unavoydable damnation; but hee onely shewes his type and just displeasure against their apostate parents for contempt of his gracious mercy by making narrow and strait the way to eternall life to them and theirs; yet a way is here, we see, and those children are not delivered up from Gods universall grace & mercy, nor from receiving his more speciall mercy to life in that narrow way, except for their owne detaining that truth in unrighteousnesse; wherefore *righteous art thou, O Lord, in all thy wayes, and merciful in all thy workes.*

CHAP. VIII.

Being an Introduction to the third part of time in which the Gentiles were called to life and glory.

I Call it an Introduction, because, as Christ being slaine figuratively in the Lambe, in the point of time that *Adam* fell, his righteousnesse being committed or imputed to the world then made way for all blessednesse to man: So now also being slaine in the truth and finished all righteousnesse, it being in mercy imputed to the world this second time, it then brake downe the partition wall of the *Mosaicall* Ordinances, which before excluded the *Gentiles*, and so made an open way to bring in the *Gentiles* to inherit with the *Iewes* the blessing of *Abraham*.

Therefore it is requisite I should now first shew how the Sonne of God did his great worke of restoring the world and so come to shew the calling of the Gentiles to that blessednesse.

And first take notice that God not only led *Adam* before the fall, and Christs elect Spouse to Eternall felicity by Allegories, but also Christ himselfe: For as the first *Adam* was by God assign'd his place, for the improvement of his perfect Excellencies, to Gods glory, for the Supernaturall felicities of the World, namely the Garden of Eden, with its prefigurations: So likewise the second *Adam* by God, for the Improvement of his perfect excellencies, to the said end had his place assign'd him, namely the Land of *Canaan*, figured first by Gods assigning the particular Place where *Isaack*, the promised seed in the Type was to be Sacrificed, that is, onely in the Land of *Canaan* which God appointed *Abraham*.

Secondly, It was likewise prefigured in this, that the Land of *Canaan* was entail'd to *Isaack* the promised Seed in the Tipe.

Likewise the Intaile descended figuratively to Christ as he was the Sonne of King *David*, therefore the breadth of this Land, is thy Land O *Emanuel*, as saith the Prophet *Isaiah*, *Chap.* 8. *ver.* 8.

Thirdly, this was likewise Typified to Christ, in that all Sacrifices in the Type, were excluded from all places in the world, and included only in this Land of *Canaan* neere the Temple, restrictively to expire their lives in the Type: Therefore in this Land, was the *Lord Iesus Christ* in the truth, Personally to performe the worke of the redemption of the world, the which accordingly hee did.

Againe, Christ the Sonne of God, as he was man, was borne under five relations to this worke.

First, by promise, the Sonne of *Adam*, as the seed of the woman, immediatly upon the fall, and therefore bound by the Law of Nature to relieve his Parents in their Lapsed condition.

Secondly, by promise borne the Sonne of *Abraham*, and therefore bound to the Law of circumcision, figuring his cutting off the powers of Satan, that is, of sinne and the consequences thereof; for the Covenant was, that all the Sons of *Abraham* must be circumcis'd in their generations: therefore hee was borne in subjection to that Law.

Thirdly, hee was by promise borne the seed of *David*, therefore borne under the Law of the Typicall Mediator, as added to the law of circumcision; therefore bound to

love

love God with al his heart, & al his ſtrength & his Neighbour as himſelf, in the work of the redemption of the world.

Fourthly, as the Sonne of *David* ſo hereditarily to the crowne of the Terreſtriall *Canaan*, figuratively leading him by Faith to his eternall Throne in the Celeſtiall *Canaan*.

Fifthly, at laſt all theſe relations meet in one iſſue, by being borne of the bleſſed Virgin *Mary* his Mother: for when the fulneſſe of time was come, God ſent forth his Sonne made of a woman, made under the Law, that we might receive the Adoption of Sonnes, *Gal.* 4. 5.

Sixtly, he was the Sonne of God alſo, by eternall generation, the ſecond perſon in the ſacred Trinity, and ſo perſonally God man, and therefore bound to the fulfilling of all the law and the Prophets, to the regaining of Gods glory by reſtauration of the world by redemption, as it was ſaid, *it ſhall breake thy head*, the truth is, and ſo he did; for as we firſt in *Adam* magnified Satans lies for truths, and nullified Gods truth for lyes, ſo likewiſe at that time when hee came to this worke, all the world, both Jewes and Gentiles generally, had made God a lyer, as much as in them lay, for they were all Apoſtates from Gods guift of *Chriſt* his *righteouſneſſe imputed*, which came upon all men to the juſtification of life, not believing it, but following lying vanities, ſo forſaking their own mercies; and the truth is, the work of *Chriſt* was to witneſſe Gods truth, which wee thus betrayed, wherefore of himſelfe hee ſaith, *to this end was I borne, and for this cauſe came I into the world, that I ſhould beare witneſſe unto the truth*: 1 *Joh.* 3 8. and for this purpoſe the Sonne of God was manifeſted, that hee might deſtroy the works of the Divell *Iohn* 18 37. And in briefe, that truth which Chriſt made good, as the faithfull and true witneſſe againſt Satans lyes, may be thus defin'd, namely, that God never intended his glory upon mankinde to all eternity, but according to two generall Rules.

This definition is an anſwere to *Pilates* Queſtion, *viz. What is truth?* Ioh. 18. 38. For Chriſt as he was the faithfull and true witneſſe againſt Satans lyes, did undoe what he had done, and ſo deſtroyed the works of the Divell, but Satans finall bruiſe ſhall be at the day of judgement in two particulars; firſt when Satan and all mankinde, which from the beginning have refuſed mercy, to adhere to him, ſhall receive by the ſeed of the woman, the ſentence of their full damnation, in immediate execution to all eternity, *Mat.* 25. 41. 46. Secondly, by rendring up to God all mankinde from Satans power, which from the beginning hath died in infancy, and that through all Generations hath adhered unto Chriſt in right beliefe of truth, and ſo God by Chriſts miniſteriall ordinance ſhall be all in all, that is, fully glorified to all eternity, according to the ſimple and plaine meaning of his truth in the eternall life of the one, and in the eternall death of the other, and as Chriſts miniſteriall Ordinance ſhall therein terminate, ſo then ſhall all Creatures be ſubjected to him, as Iudge of quick and dead, and ſo all knees in Heaven and Earth, and under the earth, ſhall bow and bend to him for ever. *Rom.* 14. 10. 11.

First, according to the Covenant made with the first *Adam* a Covenant of works.

Secondly, but according to the Rules of that Covenant, as now it is turned by Gods guift of the second *Adam* into a Covenant of grace and mercy; and to the last, Christ is the most proper witnesse in Gods behalfe to his glory, by the salvation of mankinde, as *Iohn* 3. 16. saith hee, *God so loved the world, that hee gave his only begotten Sonne, that whosoever believeth in him shall not perish, but have everlasting life*: And he saith, *God sent not his Sonne into the world to condemne the world, but that the world through him might be saved.* Also he saith, *He that believeth is not condemned, but he that believeth not, is condemned already, because hee believeth not in the name of the only begotten Sonne of God*: Implying, that although sinne simply as sinne, did not at that time of grace condemne them, yet their persisting in their precedent Apostasie from that grace, now light and life is manifested unto them; this would be their Condemnation, wherefore he saith, *This is the Condemnation that light is come into the world, and Men loved darkenesse rather then light, because their deeds are evill.* And of himselfe he saith, Io. 8. 45. *I proceeded forth and came from God; neither came I of selfe, but the Father sent me.*

Also *Iohn* 5. 36. he saith, *The worke which the Father hath given me to finish the same worke that I doe beare witnes, that the father hath sent me*, the which was his witnessing the truth as before is proved. And hee did it in these particulars.

First against the Spirit of Sathans lies in the Saints.

Secondly, in Sinners.

Thirdly, against Sathan hand to hand.

Fourthly, against Sathan in flames of Faith in love under Gods most flaming and dreadfull wrath; of these in their order, and first in the Saints: as in *Nicodemus* who in the Spirit of Sathan being averse to his sacred doctrine, as declaring this truth: *Iesus said unto him art thou a Ruler in Israel and understandest not these things*, Ioh. 3. 9.

Likewise to the Spirit of unbeliefe of this Truth in his Disciples, *Iesus answered and said, O faithlesse and perverse Generation, how long shall I be with you, how long shall I suffer you* Mat. 7. & 17.

And to the same Spirit in *Peter*, *Hee turned and said unto Peter, get thee behind mee Satan, thou art an offence unto mee for thou savorest not the things of God, but the things that be of men.* Mat. 16. 23.

And

And to the same spirit in Iames and John. He turned and rebuked them and said, ye know not of what spirit ye are of, Lu. 9. 54.

To the same spirit in the two Disciples that went to Emaus, saith hee, *O fooles and slow of heart, to beleeve all that the Prophets have spoken; ought not* Christ *to have suffered these things, and so to enter into his glory?* Luk 24. 26.

Likewise saith the Text, *Hee appeared to the Eleven, as they sat at meate, and upbraided them with their unbeliefe and hardnesse of heart*, Marke 16. 14.

And to the Virgin *Mary* his Mother, Jesus saith unto her, *Woman, what have I to doe with thee, mine houre is not yet come*, implying in her request, something was not suitable to his Spirit of Truth, consequently so farre forth, according to the lying spirit of Satan. *Ioh.* 2. 4.

Secondly, he also witnessed this truth of God against the lying spirit of Satan in sinners: That is, Man in the state of unbeliefe, as resisting this truth, as for instance, he proving himselfe to be the light of the world: not only by Doctrine, but also by a miraculous fact, giving sight to the man that was borne blinde; then the lying spirit of Satan attempted to extinguish this truth by saying, *give God the praise, we know that God spake with Moses, as for this fellow wee know not whence hee is?*

But Christ in the mouth of the man retorts the argument upon them saying, *herein is a marvellous thing, for yee know not whence hee is, and yet hee hath opened mine eyes. Now wee know that God heareth not sinners, but if a man be a worshipper of God and doeth his will, him God heareth, and since the world began was it not heard, that any man opened the eyes of any that was borne blind.* Joh. 9. 5. 6. 16. 24. 29. &c.

Likewise he being in the Synagogue, intermingling this Doctrine of truth with another miraculous fact, called to a woman bound by Satan eighteene yeares, and by the word of his mouth makes her free from the bondage of Satan: implicitly telling them, that if by the call of his Doctrine they would (in beliefe of that truth) but as they were able by sense and reason come to him, he then would dissolve the power of Satan in them, and so the truth should make them free; but the lying spirit of Satan in the Ruler of the Synagogue, resisted this truth, for he answereth with indignation because that Jesus had healed on the sabbath day.

day and ſaid unto the people, are there not ſix days in which men ought to worke in them? therefore come and be healed, and not on the Sabbath day.

But this evill ſpirit ſo changed into an Angell of light, the Lord diſcovers and ſaid, *Thou Hypocrite, doth not each of you on the Sabboth day looſe his Oxe or his Aſſe from the ſtall, and leade him to the water? and ought not this woman, being a daughter of* Abraham *which Satan had bound*, loe eighteene yeeres be looſed on the Sabbath day? and all his enemies were aſhamed: likewiſe hee miraculouſly fed many with ſmall parcells of bread, declaring himſelfe thereby, as by his doctrine, that hee was the bread of life to man by beliefe of this truth to nouriſh him to everlaſting life.

Likewiſe, by raiſing up the widowes ſonne and *Iairus* daughter, and *Lazarus* foure dayes dead, declaring by this, as by his doctrine, that he was ſent of his Father to them, the reſurrection and life to man by their beliefe of truth in him. Or, the reſurrection of faithleſſe man to everlaſting death; for, ſaith hee, If yee believe not that I am hee, yee ſhall die in your ſinnes (that is) and riſe to perpetuall ſhame: but all this truth in the lyings ſpirit of Satan they reſiſt by pretence, that *Abraham* and God was a Father to them, but he according to truth, witneſſed the contrary againſt them, ſaying, *I know you are Abrahams ſeed*, Joh. 8. 37. but *verſ.* 39. *Ieſus ſaid unto them, if yee were* Abrahams *ſeed, yee would doe the workes of* Abraham, *but now yee ſeeke to kill mee, a man that have told you the truth which I have heard of God, this did not* Abraham, implying, that although they were *Abrahams* ſeed in the fleſh, yet not *Abrahams* ſeed in the faith, conſequently not children to God, but to the Divell, *verſe* 44. *Yee are of your father the Divell, and the luſts of your Father yee will doe.* For although by light of ſacred truth, they came to know hee was the heire, namely, the promiſed ſeed from God to *Adam*, *Abraham* and *David*, and ſo heire to all; yet their minds by pride was lifted up with the glory of the Terreſtriall Temple and princely Prieſthood, as a worldly magnificence to their Nation, but not to the celeſtiall myſterie therein leading to the imputed righteouſneſſe of the ſeed, as the onely ground of all their glory; for in their hearts him they hate and attempt to extinguiſh both him and his doctrine, becauſe it tended to put an end to that typicall magnificence and * worldly glory,

Marke 12.

*Man perverſly prone by cuſtome in ſinne to attaine a glory adequate to his corporeall part, namely, his mouldering body, is therefore an enemy to Gods way, as leading him to an eternal felicity, ſuitable to his unperiſhing part, namely, his ſoule and body made ſpirituall, but ſo farre as man is led by the ſpirit of Chriſt, he is of another minde.

Marke 12. from *verſe* 7. to the 12. *Matth.* 21. 38. and 45. But the Lord Jeſus Chriſt witneſſed the truth in plaine termes, and ſaid. *My Kingdome is not of this world*, my Kingdome (*a*) is not from hence, *Mat.* 18. & 36

Likewiſe he refuted to be made a worldly King on *Sion* hill, ſo proving his doctrine to be true by this fact; for, ſaith the Text, *When Ieſus therefore perceived they would come and take him by force to make him King, he departed thence*, &c. John 6. 15.

Likewiſe, to his ſucceſſors which were to witneſſe this ſacred doctrine of truth, hee gives the ſame rule, not to (*b*) aſpire to dignities and glory in the government of this world: for ſaith the Text. *Ieſus called them unto him, and ſaid, yee know that the princes of the* Gentiles *exerciſe dominion over them, and they that are great exerciſe authority over them, but it ſhall not be ſo amongſt you*, Mat. 20. verſ. 25.

(*a*) If Chriſt refuſed to be an earthly Monarch in *Canaan* and *Sion* hill, & declaring by plainneſſe of ſpeech that his Kingdome is not ſuch, conſequently this Kingdome of Chriſts Spouſe nationall elect was but a figure of that grace that was moſt clearely powred out under the Goſpell, and alſo of his eternall throne in more then Angels glory, and not a type of an earthly Monarchy of his of one thouſand yeeres in length; ſee this point more cleare in *cap.* 9. (*b*) In the judgement of the Sonne of God, it is a ſafe way to keepe his ambaſſadors to the worke of his ambaſſage, by keeping them from worldly government and terreſtriall pompe, yet they muſt have a compleate competency, as is implyed by the Apoſtle, 1 *Cor.* 9. 12. 13, 14. but the former is the ruine of ſimple godlineſſe in Chriſts Spouſe; for ſaith Gods Spirit, Like Prieſt like People, *Hoſea* 4. 9.

Likewiſe, by a remarkeable fact he condemned the pride of the prieſts and others of this elect Spouſe in their proud apoſtaſie after the fleſh, couched under a pretence of the celeſtiall doctrine, the worſhip and the Temple; for the eternall Son of God rides upon an Aſſe in a contemptible manner into *Ieruſalem*, the Metropolis of this *Nation*, and ſo deſpiſed the vanity of all that glory; yet this fact tended to the conſolation of the meeke in *Sion*, by beliefe of truth, as was fore-propheſied, *behold, thy King commeth unto thee, meeke and ſitting on an Aſſe and a Colt, the foale of an Aſſe*, and the common people and his Diſciples gave him high praiſe and glory, at which the proud apoſtate Prieſts, Scribes, and the like their hearts did riſe; for to him they ſaid. Heareſt thou this? but hee repelled this lying Satanicall ſpirit in evidence of truth, and anſwered and ſaid. If theſe ſhould hold their peace, the ſtones would cry: Alſo hee fore-propheſied the deſtruction of all their ſuppoſed preſent felicity, *Mat.* 21. from *verſe* 4. to *the* 16. *Luke* 19. 36, and 42. So much for the ſecond point, his witneſſing the truth againſt the ſpirit of Satan in ſinners.

Thirdly,

day and ſaid unto the people, are there not ſix days in which men ought to worke in them? therefore come and be healed, and not on the Sabbath day.

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Likewise he refuted to be made a worldly King on *Sion* hill, so proving his doctrine to be true by this fact; for, saith the Text, *when Iesus therefore perceived they would come and take him by force to make him King, he departed thence*, &c. John 6. 15.

Likewise, to his successors which were to witnesse this sacred doctrine of truth, hee gives the same rule, not to (*b*) aspire to dignities and glory in the government of this world: for saith the Text. *Iesus called them unto him, and said, yee know that the princes of the* Gentiles *exercise dominion over them, and they that are great exercise authority over them, but it shall not be so amongst you*, Mar. 20. vers. 25.

(*a*) If Christ refused to be an earthly Monarch in *Canaan* and *Sion* hill, & declaring by plainnesse of speech that his Kingdome is not such, consequently this Kingdome of Christs Spouse nationall elect was but a figure of that grace that was most clearly powred out under the Gospell, and also of his eternall throne in more then Angels glory, and not a type of an earthly Monarchy of his of one thousand yeeres in length; see this point more cleare in *cap.* 9. (*b*) In the judgement of the Sonne of God, it is a safe way to keepe his ambassadors to the worke of his ambassage, by keeping them from worldly government and terrestriall pompe, yet they must have a compleate competency, as is implyed by the Apostle, 1 *Cor.* 9. 12. 13, 14. but the former is the ruine of simple godlinesse in Christs Spouse; for saith Gods Spirit, Like Priest like People, *Hosea* 4. 9.

Likewise, by a remarkeable fact he condemned the pride of the priests, and others of this elect Spouse in their proud apostasie after the flesh, couched under a pretence of the celestiall doctrine, the worship and the Temple; for the eternall Son of God rides upon an Asse in a contemptible manner into *Ierusalem*, the Metropolis of this *Nation*, and so despised the vanity of all that glory; yet this fact tended to the consolation of the meeke in *Sion*, by beliefe of truth, as was fore-prophesied, *behold, thy King commeth unto thee, meeke and sitting on an Asse and a Colt, the foale of an Asse*, and the common people and his Disciples gave him high praise and glory, at which the proud apostate Priests, Scribes and the like, their hearts did rise; for to him they said. Heareſt thou this? but hee repelled this lying Satanicall spirit in evidence of truth, and answered and said. If these should hold their peace, the stones would cry: Also hee fore-prophesied the destruction of all their supposed present felicity, *Mat.* 21. from *verse* 4. to *the* 16. *Luke* 19. 36. and 42. So much for the second point, his witnessing the truth against the spirit of Satan in sinners.

Thirdly, Christ witnessed this truth hand to hand with Satan himselfe; for, when hee had denyed himselfe not the fruit of one tree, as *Adam* was to have done, but all food, forty dayes together, dedicating himselfe to the great worke of the Redemption of the world in obedience to his Father: so mediating for mercy to the world, he afterwards was an hungry, then came Satan to him, and said, *If thou be the Sonne of God, command this stone that it be made bread*, and Christ by the word of truth, repells his assault; For, *Iesus answered him, saying, It is written, That man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*, implying, that as mans temporary life is maintained by an influence from God in bread, so his life spirituall here by faith, is in every word of God from the influence of his spirit: Likewise then the Divell taking him up into an high mountaine, shewed him all the Kingdomes of the world in a moment of time, and the Divell said unto him, *All this power will I give to thee, and the glory of them*, for that is delivered unto me, and to whomsoever I will I give it; if thou therefore wilt fall downe before me, all shall be thine. *Iesus answered and said unto him, get thee behind me Satan*, for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, implying, that himselfe was personally God-man, and ought therefore to be worshipped by him.

Likewise he brought him to *Ierusalem*, and set him on a pinacle of the Temple, and said unto him, *if thou be the sonne of God* (as thy words import) *then cast thy selfe downe from hence*; for it is written *He shall give his Angells charge over thee to keepe thee, and in their hands they shall beare thee up, lest at any time thou dash thy foot against a stone*; *And Iesus answering, said unto him, it is said, Thou shalt not tempt the Lord thy God*, implying what he had said before was his answer, *Luke* 4.

So that although the first *Adam* believed a lye to the destruction of all, yet the second *Adam* was constant in Gods truth, dissolving Satans lies for the restauration of all, and Satan, saith he, hath nought in me.

He likewise discovers to the world, what Satans operations was, and is, for *Iohn* 8. he saith, *Satan was a murtherer from the beginning, and abode not in the truth, because no truth is in him: when he speaketh a lye, he speaketh of his owne, for he is a lyar and the father thereof*, verse 44.

Fourthly, Christ now witnesseth Gods truth against Satans

tans lyes by faith and flames of love to God under Gods moſt dreadfull wrath, ſo offering himſelfe as a whole burnt offering to God, yet not but that Gods truth may be witneſſed under divine juſtice, and not under wrath; likewiſe under mercy, and not under wrath: Alſo under Juſtice in exceeding great wrath.

The firſt was *Adams* eſtate in the Covenant before his fall.

The ſecond is the Eſtate of the Saints witneſſing Gods truth in ſome conformity to Chriſt, in which reſpect hee which ſanctifieth, and they which are ſanctified are one, *Hebr.* 2. 11.

The third was the eſtate of Chriſt, as the Redeemer of the fallen world; for as hee was for our ſinnes in *Adam*, and for the *Iewes* and *Gentiles* apoſtaſie, a ſinner imputed; Hee therefore in this reſpect was a man as hated of God, as himſelfe ſaith, reckoned amongſt the tranſgreſſors.

And the truth is, ſo it was with him from his conception to the expiration of his life; for although his conception and birth was not in ſinne, but * conceived and borne an holy thing, the Sonne of God, yet his conception and birth was from her, in whom was ſinne, the ſeed of the Serpent; wherefore ſhee rejoyced in him as her Saviour and ſalvation.

So likewiſe no ſooner was he borne, but Satan in *Herod* attempted to bruiſe his heele: Likewiſe his breeding under his ſuppoſed father was but meane, a Carpenter: Likewiſe with his kindred, which nationally was his Spouſe, he was reputed but a meane fellow, a friend of Publicans and ſinners, a mad man, a conjurer, an impoſtor, a blaſphemer of God, a Divell.

Therefore rightly doth the Apoſtle incourage the Saints to undergoe the hatred of the world, to conſider him that indured ſuch contradiction of ſinners againſt himſelfe, *Hebr.* 10. 13.

Againe, the firſt *Adam*, by the juſtice of the Covenant in point of triall againſt Satans lyes, was eſtated not onely in the ſweet perfections of the glory of nature: but alſo in the ſplendor of the Garden relatively drawing him by faith to enjoy God in the heavenly glory; but the ſecond *Adam* not onely under wrath, but under exceeding great wrath, as appeares in two particulars.

First, by his ſenſe of the neere approach of that wrath.

* Chriſt partaking mans nature, as do children, *viz.* ſeminally in the womb, is a two-fold pledge to us: firſt, that it was to deſtroy the workes of Satan in our behalfe: ſecondly, after man believeth truth, to free him from the feare of death, to which precedently all his life long hee was ſubject, *Hebr.* 2. 14.

Secondly, by what it was when he was directly under it: first, when this houre and power of darkneſſe did draw neere, although it was a thing greatly by him deſired, as his aſpired end to his fathers glory; for when he commeth into the world, he ſaith, *Sacrifice and offrings thou wouldſt not have, but a body haſt thou prepared mee: then ſaid I, Lo, I come to doe thy Will, O God,* Luke 22. 15. Heb 10. yet I ſay, the neer approach of this houre and power of darkneſſe was dreadfull to his apprehenſion, as appeares by his *feares, ſorrow, prayer* and *cryes*, who (as ſaith the Text) *In the dayes of his fleſh, when hee had offered up prayers and ſupplications with ſtrong cryes and teares to him that was able to ſave him from death, was pitied in the thing he feared*; for there appeared unto him an Angell from heaven, yet not to take off his miſery, but to ſtrengthen him to it, and there was need ſo to doe; for his bones were ſundred in this agony, his ſpirit waxed hot within him as melted wax, and from thence it was that his ſweat became as great drops of blood falling down to the ground, *Hebr.* 5. 7. *Pſal.* 22. 14. *Luke* 22. 41.

But hee having reſolved in beliefe of truth by flaming love to goe on through the apprehenſion of its neere approach to him, to approach to it in reſignation of his will to his Fathers Will, in the worlds redemption: Hee demanded twice of his apprehenders, *whom ſeeke yee?* and affirmes himſelfe twice to be the man whom they ſought, and although they fel backwards before him, yet he goes forward with them, to encounter this dreadfull wrath which extended to a two-fold ſeparation of God from him:

Firſt, God ſeparated himſelfe from him in all naturall good, either to ſoule or body, and left him to the contrary evill.

Secondly, God ſeparated himſelfe from his ſoule and body in all ſupernaturall and celeſtiall good, and left him to the contrary evill; and firſt of the firſt.

To his body, and ſo to the anguiſh of his ſoule; for it was torne with whips, pierc'd with thornes, his hands and feet pierc'd with nayles, and riven or rent with the weight of his body hanging on the croſſe ſixe houres, or thereabouts: Likewiſe to coole his thirſt, they gave him vinegar and gall to drinke; the people and Prieſts blaſpheme him as a man forſaken of God, the whole powers of nature, as it were, riſing againſt him, extinguiſhing from him all things

but

but dread and dolour, for darkneſſe from the ſixt houre to the ninth covered him; the Temple rent, the earth quak't, the Rocks rent, ſo that in reſpect of Gods ſeparating all naturall good from him, leaving him to the contrary evill, he might truly ſay in the dolor of his ſoule, *All yee that paſſe by, behold and ſee if there be any ſorrow like unto my ſorrow which is done unto mee, wherewith the Lord hath afflicted mee in the day of his fierce anger.* Lam. 1 12.

Secondly, God likewiſe ſeparated himſelfe from him in all ſupernaturall and Celeſtiall good, and left him to the contrary evill. for becauſe this ſeparation of God from him in all naturall good. leaving him to the contraty evill, was in this place, namely the Land of *Canaan*; this implyed, that God alſo ſeparated himſelfe from him in all ſupernaturall good, becauſe this Land in generall, was to the ſecond *Adam*, as the garden of *Eden* was to the firſt *Adam*, that is, a figure by the Terreſtriall good of the Celeſtiall good in the Heaven of Heavens.

Therefore this figured to him, that God ſhut the Kingdome of Heaven againſt him, rendring him no light in that reſpect, but leaving his ſoule the only object of eternall darkneſſe.

Againe, this being at *Ieruſalem* the figure of eternall peace, this implyed to him, that no peace or conſolation at that time was his portion from God, but the contrary apprehenſions of eternall woe, ſutable to the damned Spirits of men and Divells.

Againe, this being alſo in the place of reſidence of his eleſt Spouſe the Kingdome of grace on Earth, this imply'd that he was to God, a man cut off from the land of the living in all reſpects, conſequently no place left to him by divine juſtice, but the place prepared for the Divell and his Angels, for ſaith the text, *he was reckoned amongſt the tranſgreſſors.* Luk 22. 37.

Therefore his cry upon the croſſe was according to truth: *My God my God, why haſt thou forſaken mee*; which words implyed two things.

Firſt, that this twofold Separation of God from him in his apprehenſion, was more dreadfull then he could reach in his humane comprehenſion and therefore cryed, *My God, my God, why haſt thou forſaken mee?*

Againe, his words further imply, that his ſeparation was

onely on Gods part, never on his; for he in this darkneſſe where was no light, and this depth where no humane nature could feele any bottome yet hee kept union in faith, and flames of love to God and his Neighbour in a right relation to the worlds redemption, and therefore hee ſaid, *My God my God*, as never letting him goe: So raiſing his Soule from that depth of death under Gods flaming wrath by Faith and love, and ſo rendred his Soule to God from his body, and his body to duſt a whole burnt offering, ſaying, *Father, into thy hands I commend my ſpirit*, therefore this was the firſt and great Reſurrection of the *Lord Ieſus Chriſt*, in which hee raiſed himſelfe by his own power, from the depth of infernall death, yea the moſt certaine death, that is, death in the ſubſtance, as it was ſaid, *in the day that thou eateſt, thou ſhalt certainely die the death*:

Object. It may be here objected, *Chriſt knowing his Fathers power to be infinite, and therefore all things poſſible to him, conſequently Chriſt in his prayer willed this cup to paſſe him abſolutely.*

Anſwer. *Anſwer.* It doth not follow, for although Chriſt did know, as indeed he did, that to God all things were poſſible, in reſpect of his power, yet hee knew this cup could not poſſibly paſſe him in reſpect of Gods juſtice, he being the ſecond *Adam*, and therefore he willed it not abſolutely.

Object. Againe, it will then be replyed, *that Chriſts prayer was vaine, and conſequently a ſinne.*

Anſwer. It doth not follow, for if he had not prayed, that if it were poſſible to let that cup paſſe, he had then ſinned againſt the Law of nature, which bound him to love himſelfe, conſequently unſeynedly to deſire to avoyd the deſtruction of himſelfe.

But becauſe in reſpect to Gods juſtice he ſubmitted in Faith and love in a full reſignation of himſelfe to his Fathers will, therefore he was right in both, and wrong in neither.

Object. But it will be againe objected, *that his prayer on the croſſe, inuſyed ſome ignorance in this great worke, becauſe he ſaith, why haſt thou forſaken me? conſequently he ſinned.*

Anſwer. It doth not follow, for it is one thing to be ignorant of what a man is not able to know by the perfections proper to his kinde, and another thing to be ignorant of what he is bound to know: but Chriſts ignorance was of the firſt ſort, becauſe that vaſt diſtance of the twofold ſeparation, was more then his pure naturalls was able to comprehend as before is explained.

Againe,

Againe, although he was at the neereſt brink of a totall and finall deſperation, yet hee ſinned not, for the Covenant required faith in truth, and love to God, in that relation hee ſtood, but with all his heart, and all his ſoule and all his ſtrength, and no more.

Therefore though hee was at the foreſaid brink of deſperation, yet he ſinned not.

Againe, the ſtrength of his humane nature being not able to keepe up from deſperation, under that vaſt and dreadfull ſeparation, yet hee in his unfained cry, *Why haſt thou forſaken me*, as the ſecond *Adam* witneſſed Gods truth, namely, that God really intended death, that is, this twofold ſeparation, as it was ſaid, *in the day that thou eateſt thereof, thou ſhalt certainly die the death* (a), and ſo diſſolved that lie of Satan, who ſaid, *yee ſhall not die at all*, for he being perſonally God-man, and ſo more powerfull then any meere creature, therefore juſtice required his perſonall power ſo farre as need was: and therefore although as a meere creature he cryed out, *Why haſt thou forſaken me*, yet in the power of his perſonall operations hee cries out, *My God, my God*, and ſo Faith mightily (b) working by love, reached the power of an endleſſe life from under the moſt vaſt depth of ſeparation in an endleſſe death.

I ſay, this was by Faith in Gods truth, and Gods righteous juſtice to him, in that relation in which he then ſtood, for his eternall bleſſednesſe, for ſaith hee to God, *I ſet thee ever before me, and thou wilt open to me the way of life*, and ſo with a loud voyce hee renders his ſoule ſaying, *Father, into thy hands I commend my Spirit*, Luk 23, 46. And ſo by the eternall Spirit, as ſaith the Apoſtle, *Hee offered himſelfe to God without ſpot, to purge our conſciences from dead works, to ſerve the living God*: he ſo (c) witneſſed that other truth of Gods againſt Satans lie, namely, that God really intended to man the knowledge of good in the glory of Angells by his Covenant with *Adam*, and in the righteouſneſſe of the ſecond *Adam*, and ſo diſſolv'd that other lye of Satan, that God only pretended it, but never intended it; and to the ſame end he

(a) This death of the ſecond *Adam* proves, that God really intended the ſame to man with the firſt *Adam*.

(b) Chriſt deſcended not locally into the place of the damned, becauſe his faith and love to the full ſatisfaction of divine juſtice, wrought up to God through all interpoſing difficulties, therefore it was unpoſſible hee ſhould be held of the ſorrowes of death, and ſo hee triumphed over all the enemies of his Fathers glory, which was to reſult to him out of the good of mankinde. *Pſal.* 16. 8. 11.

(c) But now to this point there are three which beare witneſſe in heaven, namely, the three perſons in the one God, in their ſeverall order, by upholding and maintaining that created Angelicall glory, for the members of the ſecond *Adam* totall eternity, which God from time to time hath in earth hath promiſed them, and ſtill doth evidence it by three witneſſes on earth, namely, firſt by Chriſts blood-ſhedding the ſeale of the ſatisfaction of divine juſtice, which obtained that eternall life. Secondly by water, namely the worke of the creation cleanſing mans Spirit in Faith and love to the myſtery. Thirdly, by the Spirit in the miniſtery of the word and Sacraments, moſt eminently witneſſing the purchaſe and free gift of that glory to man through all ages. 1 *Iohn* 5. 7. 8.

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gave himselfe also a ransome for all men in the fourth estate of man to redeeme them from their Apostacie. And for conclusion to this Chapter, observe these five particulars.

First, that when in common speech we say, *that Christ fulfilled the Law*, we may rightly understand it only of the Morall Law, because he by perfect love to God and his Neighbour, did fulfill all Lawes; that is, not only the Covenant as it was with *Adam*, but also as upon these two did hang all the Law and the Prophets, with respect of mans fourth estate, as before is proved.

(a) The first Resurrection of Iesus Christ our Lord.

Secondly, is it so, that *Christ* raisd his Soule (a) by beliefe of truth and perfect love from that vast depth of death, and that that was his first and great resurrection, as the second *Adam*.

Hence observe, that the raising of his body was his second resurrection, and most properly by the glory of the Father (b), and from Divine Justice his first step to his eternall happinesse, for so great a worke as the redemption of the world. *Phil.* 2. 9. in this fourth estate of man.

(b) The second Resurrection of Iesus Christ our Lord.

Thirdly, is it so, that the works of the Sonne of God was so potent in beliefe of truth to that blessednesse which was set before him, *Heb.* 12. as that it wrought up to God from under so vast a separation in flames of burning love to Gods glory by the redemption of the world;

Hence observe, that to put any worth upon any other mans works as to affirme they can deserve, by their obedience to God, that he should free them from eternall death, or render them the reward of eternall life; yea, and that they can supererogate for others also: I say observe, that any of this Doctrine is, not only a blasphemous derogating from Christs workes, but also against the guift of God imputing it, arrogating to man that which is not his; also it overthroweth the foundation of mans salvation, and that fundamentally, for it not only makes voyd the object of Justification, but curs off mans worke of Faith to that object, in a justifying relation, as before is observed against the *Iewes*, pag. 78.

Fourthly, is it so, that God estated the Covenant with *Adam*, that if it were by him fulfilled, God by him should then receive the praise of his justice to all eternity in the foresaid twofold respects, as *Chap.* 2. *pag.* 12. 13. And likewise if the second *Adam* did fulfill it, that by him under divine

divine juſtice, hee alſo might receive the praiſe of his juſtice to all eternity, and that Chriſt accordingly did render him his juſtice to every tittle, and pronounc'd it finiſhed.

Hence obſerve, that God never intended, nor needed to make a perſonall reprobation of moſt men to unavoydable deſtruction, to the everlaſting praiſe of his juſtice.

For if the Covenant had bin fulfilled by either *Adam*, it it was to the praiſe of his juſtice to all eternity, as here we ſee, and the Covenant of grace is ſo full to this point, that all mankinde may aſcend to eternall life by Chriſt, if they will but apply themſelves in what they have received, and to what they might receive in him, yet by Chriſt Gods juſtice is eternally glorifyed, as is proved.

Therefore God never made in vaine ſuch a perſonall reprobation, to paſſe upon the moſt of mankinde.

Fifdly obſerve, that when I ſay, *Chriſts righteouſneſſe is imputed to all mankinde in generall, or to man beleeving truth more ſpeciall*, as is deſcribed, I meane not Chriſt his righteouſneſſe eſſentially as God, nor his perfect love as naturally an holy man, without ſinne; nor all thoſe manifold works hee did, as perſonally God man, even to blood and death, but by his righteouſneſſe that was imputed; I meane only this one worke, to which all precedently named, were but meanes, namely, his diſſolving Satans lyes * by witneſſing Gods truth, as is deſcribed, *pag.* 101. 102. 111.

And the reaſon why this only was imputed, is this, becauſe only this is it which all men ſhould ſet to their ſeales in this fourth eſtate of man, and was the firſt *Adams* worke in the Covenant, and then to be imputed to the ſupernaturall felicity of the world, as *Chapt.* the 2.

Therefore the ſecond *Adams* witneſſing Gods truth to the repelling all the lying powers of Satan, is only that righteouſneſſe, which by God is imputed to the ſupernaturall felicity of the world in Generall, or to man beleeving truth more ſpeciall, as precedently is deſcribed.

* Our ſecond *Adam* and *Saviour*, improved his perſonall perfections as our ſurety, againſt the ſpirit of Satan his lyes in Saints, Sinners, & Divells, and under the 2. fold Separation, and ſo made good his fathers truth, namely, that God really and ſimply intended Eternall glory for man with Angels, or the contrary according to his revealed will in either eſtate, the which gave full ſatisfaction to divine Iuſtice, and was accepted in the behalfe of the World, and therefore imputed to the worlds felicity, and mans the cheife part therein.

CHAP. IX.

Declaring Gods *impartiall proceedings in the third part of time to the* Gentiles, *when by the Goſpell he called them to the bleſsing of* Abraham.

THe call of the *Gentiles* I will referre to two generall heads.

Firſt to the extraordinary call for a time.

Secondly, to the ordinary call, to continue till time ſhall be no more.

And in the firſt this was extraordinary, that upon the promiſed ſeed his fulfilling all righteouſneſſe, the partition wall of the Moſaicall Ordinances of God, ſhould be aboliſhed, by which the uncircumciſed *Iewes*, precedently had inſulted over the uncircumciſed *Gentiles*, and yet thoſe Moſaicall Ordinances witneſſed not only the *Gentiles* excluſion from the oracle of life, but alſo againſt the *Iewes* for their own Apoſtaſie from Chriſt, wherefore he ſaith unto them, *even Moſes in whom you truſt, doth accuſe you*, Joh. 5. 45.

But upon Chriſts fulfilling all righteouſneſſe, this witneſſe againſt the *Gentiles* was canceld, for ſo Saint *Paul* writes to the *Gentiles*, *remember*, ſaith hee, *that you being in times paſt* Gentiles *in the fleſh were called uncircumciſed, by that which was called the circumciſion in the fleſh made with hands, that at that time yee were without Chriſt, being aliants from the common-wealth of* Iſrael, *and ſtrangers from the Covenants of promiſes, having no hope, and without* God *in the world. But now in* Chriſt Jeſus, *yee who ſometimes were afarre off, are made nye by the blood of Chriſt, for hee is our peace, who hath made both one, and hath broken down the middle wall of partition betweene us, having abliſhed in his fleſh the enmity, even the Law of commandements contained in Ordinances, for to make in himſelfe of twaine, one new man, ſo making peace* &c. Epheſ. 2. 11.

Likewiſe God pouring out his ſpirit upon all fleſh was extraordinary, as *Acts* 2. ſaith the Apoſtle, *this is it which was ſpoken of by the Prophet* Joel, *it ſhall come to paſſe in the laſt days*, ſaith

ſaith God, *I will powre out my ſpirit upon all fleſh, and your ſonnes and your daughters ſhall propheſie, and your old men ſhall dreame dreames, &c.* verſ. 16.

And this powring out of Gods ſpirit was two-fold; that is, externall and internall: firſt externall; for whereas before God did in his externall call, excitively draw the *Gentiles* to Chriſt, it was but implicit by the voyce of the creatures, and as formerly is declared, likewiſe his externall drawing of the *Iewes* was but by the Goſpell as wrapt up in the glorious vaile of *Moſes*; therefore the externall way to eternall life to all the world, was then but narrow and obſcure, but now made broad and perſpicuous by the naked externall demonſtration thereof, as in the ſpirit of propheſie, the wonderfull gift of Miracles by the Apoſtles, underſtanding the Oracles of life more cleare than ever before, and divulging the ſame in burning zeale for the glory of God, by the ſalvation of the world, and in the wonderfull gift of tongues by plainneſſe of ſpeech, excitively drawing the *Gentiles*, or rather God in Chriſt by them reconciling the world to himſelfe, not imputing their ſinnes, and manifeſting to them, that their precedent ignorance hee regarded not; but now admoniſhing all men to returne from lying vanities, to imbrace their owne mercies, that the confuſed fugitives of *Babel*, taſting the waters of life at *Ieruſalem*, cryed out, ſaying, How heare wee every man in his owne tongue, wherein we were borne, *Parthians*, *Medes* and *Elamites*, and the dwellers in *Meſopotamia*, and *Iudea*, and in *Cappadocia*, and in *Pontus*, *Aſia*, *Phrygia* and *Pamphilia*, in *Egypt*, and in the parts of *Lybia* about *Cyrene*, ſtrangers of *Rome*, *Iewes* and *Proſelites*, *Cretes* and *Arabians*, we doe heare them ſpeake in our tongues, the wonderfull works of God, and they were all amaſed. *Acts* 2. 8.

Thus from *Ieruſalem* as from *Paradiſe*, or the throne of God, now did iſſue the living ſtreames of eternall life to the families of the earth, dead in ſinnes and treſpaſſes, wherefore precedently Chriſt ſaid unto his Diſciples, *Yee ſhall be my witneſſes in* Jeruſalem *and in all* Judea *and* Samaria, *and to the vtmoſt parts of all the earth*, and accordingly at *Ieruſalem* they firſt receiv'd this power from above, which they thus divulged, *Luke* 24. 49. *Luke* 2. 39. and ſo God perſwaded *Iaphet* to dwell in the tents of *Shem*, and in this extraordinary call he was found of them that ſought him not, nor

asked after him, all being gone out of the way, and become abominable, none ſeeking after God doing good, no not one.

Thus God, who keepeth covenant and mercy for thouſands according to his purpoſe, as with *Abraham*, he predeſtinated and prepared them to this glory. So now hee called them to it in Chriſt Jeſus externally: and ſo much for the externall powring out of his ſpirit upon all fleſh.

2. Secondly, the internall powring out of Gods ſpirit upon all fleſh, I ſay powring out; becauſe in compariſon of his precedent dropping into the hearts of the *Gentiles* circumciſing their ſpirits, as aforeſaid, and as to the *Iewes* but ſparingly in compariſon of this powring out in this day of Salvation, and acceptable yeere of the Lord: It was but ſparingly as by drops, and that which the ſpirit did now internally powre out upon the ſpirits of all men, may be reduced to two generall heads: firſt, whereſoever the Oracle of truth manifeſted Gods gift of Chriſts righteouſneſſe imputed, as it went from Kingdome to kingdome by the conduct of the ſpirit like a Chariot of light and life riſing upon the nations as *the ſunne of righteouſneſſe with health under his wings*: the firſt powring into the ſpirit of man for health, was this, namely, it did quicken or enliven the originall principle of amity to God, and enmity to Satan, even as it did upon the fall of *Adam* by Chriſts reſtauration of all in the type then put into the nature of man, hereditarily to deſcend, as precedently is proved; ſo now likewiſe upon Chriſt his fulfilling all righteouſneſſe in the truth, this infuſed principle which was now dead in ſinnes and treſpaſſes, was by the imbreathing of the ſpirit of God, whereſoever the Goſpell came, it quickened and enlivened man in diſpoſitions to harken to the externall call of Chriſt in the object of faith, to the end they might receive the gift of faith, to receive life in Chriſt: wherefore ſaith Chriſt, *If any man will doe Gods Will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe*, Joh. 7. 17, 18.

Likewiſe he ſaith, *Verily, verily, I ſay unto you, the houre is comming, and now is, when the dead ſhall heare the voyce of the Sonne of God, and they that heare ſhall live*, Joh. 5. 25.

And the laſt clauſe where it is ſaid, they ſhall live, leades us to the ſecond part, namely, the ſpirits internall, more ſpeciall powring upon all fleſh, that is, anſwerably, as men

men did come in the precedent enlivened or renewed dispositions to Christ in the Gospel, as being the object of faith, held forth by the word of truth, as the brazen Serpent; from thence by the powring out of the Spirit, they should receive the spirit of faith to be able to receive life in the object of faith, as before in the precedent P.

Hence it is the Apostle saith, *Awake, thou that sleepest*, that is, under those renewed dispositions towards Christ, *and stand up from the dead*, that is, and rouse up this grace to harken to Gods call, to the object of life, *and Christ shall give thee light*, that is, the light of right beliefe, as the truth is in *Iesus*, from strength to strength, and so to receive life in him, *Ephes.* 5. 14. 8.

Hence it is, that at *Ephesus* the Apostle said of God, *even when wee were dead in sinnes hath he quickened us together with Christ, by grace yee are saved*, Ephes. 2. 5. and saith hee, *not of workes, lest any man should boast, for wee are his workmanship, created in Christ Iesus unto good workes, which God hath afore ordained, that we should walke in them*, that is, by his fore-ordination with *Abraham*, as before is declared.

He also saith to those *Gentiles*, *Worke out your salvation with feare and trembling; for it is God which worketh in you both to will and to doe of his good pleasure*, Phil. 2. 13. and the ground why God did thus extraordinarily externally, and internally powre out his spirit upon the spirits of the *Gentiles* dead in sins and trespasses, was this, *That as sinne* by their apostasie *had raigned unto death, even so might his grace raigne through righteousnesse unto eternall life by Christ Iesus our Lord*, Rom. 5. 21.

A second ground was this, that unlesse God had so excitively drawne them by powring out his spirit, they neither could, nor would ever come to him by Christ, which is implyed by the words of our Saviour, when he rebuked the *Iewes* in their proud apostacie being dead, to live in him, he saith, *no man can come unto me, except the Father which sent me draw him*, Joh. 6. 44.

Likewise to those *Iewes*, having the power of this enlivening spirit imbreathing upon their spirits, and stifled by them he saith, *Yee will not come unto mee that yee might have life*, Joh. 5. 40. So that we may plainly see, even under this extraordinary powring out of Gods spirit upon all flesh, his proceedings are equally alike to all, without respect of persons; for then he sends forth his great Commission into all

the world, saying to his ambassadors, *goe yee into all the world, and preach the Gospell to every creature; he that believeth and is baptised shall be saved, hee that believeth not shall be damned*, Marke 16. 15. & 16. Hence Saint *Peter* saith, *of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousnesse is accepted of him*, Acts 10. 34. 35. all which is according to the first modell delivered to *Caine*; *if thou dost well, shalt thou not be accepted? &c.*

Hence observe by the way, that God is a God keeping covenant; for as hee ordained these *Gentiles* to glory by covenant with *Abraham*; he now accordingly called them to receive it; wherefore Saint *Peter* urgeth the *Gentiles* upon this ground, as well as the *Iewes*, to returne to God in Christ, saying, *repent and be baptized every one of you in the name of Iesus Christ, for the remission of sinnes, and receive the holy Ghost*; for saith he, *the promise is made to you and to your children, and to all that are a farre off, even as many as the Lord our God shall call*, Acts 2. 39.

Object. But it will here be objected, because he saith, as many as the Lord God shall call, therefore God intended not to powre his spirit on all, and all alike, consequently some were personally reprobated, &c.

Answer. The Apostle might well make this restriction, yet never have any such intention.

First, because he knew Gods proceedings upon the kindreds and nations of the earth, should be by degrees, calling some sooner, and some later, and not all at one time, as all on a day, as wee use to say, therefore hee might well say, *as many as our Lord God shall call*, although it be intended personally alike to all.

Secondly, the Apostle might well say, *as many as the Lord God shall call*, because hee knew God from the beginning had ordained to deny the efficacie of his call to some sort of men, as he did to *Cain*; for when he predestinated both *Iewes* and *Gentiles* in Christ Jesus with *Abraham*, hee then gave the same rule of cursednesse to man turning this grace into wantonnesse, as well as blessednesse to man submitting to it in the obedience of faith, as formerly is declared, therefore hee might well say, *as many as our Lord God shall call, &c.* So likewise our Saviour alluding to this same rule of cursing and blessing, to families and cities in the call of

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theſe *Gentiles*, hee ſaith, *Some are the ſonnes of peace, and ſome are not*, Luke 10. 3. 5. 18. For, not onely believers, but all mankinde in generall, eſpecially at that time of grace, were the ſonnes of peace, that is, in a reconcileable condition to God in Chriſt Jeſus: as for example, although *Cain* was not a believer, as was *Abel*, yet there was a time when hee was a ſonne of peace, that is reconcileable in Chriſt his acceptable righteouſneſſe by Gods owne interrogative teſtimony, although afterwards hee was not for rejecting the ſpirits reproofe of ſinne, and ſo gracious an incouragement of him to ſubmit to receive life and glory, as formerly is proved.

Likewiſe our Saviour, according to this rule of curſing and bleſſing in his peculiar prayer for his Apoſtles, as going in his ambaſſage for the reconciliation of the world, he then alſo prayes for the world excluſively and incluſively, excluſively, to thoſe that perſiſt in their precedent apoſtaſie againſt the imbreathing of the foreſaid externall and internall light when it came unto them, and hated his ambaſſadors, and in this ſenſe, (ſaith hee) *I pray not for the world*, for ſo runnes the force of the implication.

But on the other ſide, hee prayes incluſively, for them which were, as once was *Cain*, the ſubjects of reconciliation; wherefore for them hee prayes which ſhall believe in him through their ambaſſage, directly according to the rule delivered to *Abraham*, Joh. 17. 8. 9. 14. 15. 20. So likewiſe according to this rule of curſing and bleſſing, *Acts* 13. the Apoſtles by diſtinguiſhing betweene them which were the ſonnes of peace, and them which were not, that is, betweene the apoſtate Jewes reſiſting the call of the *Gentiles* at *Antioch*, as men of old ordained to that damnation, and betweene the concourſe of *Gentiles* in that great aſſembly, who alſo of old by covenant with *Abraham* were given to Chriſt, and ordain'd to that ſalvation, wherfore the Apoſtle rightly refers the efficacious call of the ſpirit by their doctrine to the levell of Gods fore-ordination with *Abraham*, as cutting betweene theſe two ſorts of people, ſaying, *When the Gentiles heard this*, that is, their doctrine of God, his intended mercy to them, *they were glad, and glorified the word of the Lord, and as many as were ordain'd to eternall life believed*, but they ſhooke off the duſt of their feet againſt theſe Jewes, thereby witneſſing, that they ſtood as men that were

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under the foresaid curse or ordination to eternall death, for despising that grace which the *Gentils*, according to Gods covenant, did now imbrace, *verse.* 41. 46. 47. 48. 51. So that the point is cleare, that Gods proceedings is without all respect of persons, according to his covenant with *Abraham* for cursing and blessing.

And the ground why man sinning through ignorance and unbeliefe is the summe or subject of peace and reconciliation, and not obstinate refusers of the light, is, because they are more properly subjectively disposed to mercy then the others; for if the one knew the evill of the thing as doth the other, they would not so stand out; hence Saint *Peter* saith, to some of the *Iewes*, *I wot that through ignorance yee did it, as did also your Rulers*, implying, that had they knowne, that is, as did some others, *they would not have slaine the Lord of glory*, Acts 3. 15. 17. 19. So likewise, Saint *Paul* of himselfe saith, *I was a blasphemer, a persecuter and injurious, but I obtained mercy, because*, said he, *I did it ignorantly in unbeliefe*, 1 Tim. 1. 13. So likewise to the *Gentiles*, hee preached the same doctrine, saying, *This time of ignorance God wincked at, but now he commandeth all men every where to returne.* Acts 17. 30. Wherefore the Apostle might well say, *as many as the Lord God shall call*, and yet intend no such thing as is pretended.

And for conclusion, here first observe, that there hath proceeded from God a threefold extraordinary call of mankinde in Christ Jesus to enjoy their day of Grace, as a day of grace to receive in his gift of righteousnesse the day of eternall glory: The first was immediately upon *Adams* fall in the promised seed of the *Woman*, *Chap.* 4. This was equally alike universally to all mankinde.

The second was at *Noahs* comming out of the Arke, when God renewed this covenant of grace to *Noah* and his sonnes with them and his seed after them, which at that time comprehended all alike without respect of persons, as *Chap.* 5.

The third extraordinary call of the world was this of the *Gentiles*, as is precedently in this *Chapter* inlarged, when God was found of them that sought him not.

Secondly, is it so, that it is extraordinary mercy in God thus *to be found of them that sought him not*; hence observe, that this is no ordinary rule for man to rely upon, because, what is Gods extraordinary rule, is not his ordinary rule to man.

Thirdly,

Thirdly, obſerve, that in this extraordinary calling of the Gentiles to receive the bleſſing of *Abraham*, when God hath enlivened the aforeſaid dead principle of enmity to Satan, and Amity to himſelfe, that hee will then have man to put forth this enlivened diſpoſition to come to him, as he doth excitively draw forth that internall inclination, ſo to convey further mercies.

I ſay hence obſerve, that as God will crowne one grace with the guift of another, ſo alſo (*a*) he will communicate by exerciſe of the inferiour, the conferrence of a grace more Superior, as to the firſt inlivened principle, he will adde the guift of Faith, and to Faith a power rightly to receive his guift of Chriſts righteouſneſſe accounted to be mans to remiſſion of ſinnes, which is his juſtification, conſequently his eternall life by ſalvation.

But it will here be objected, *that one man hath more becauſe hee works more, conſequently hee deſerves more.*

Obiect.

Not ſo, but becauſe he works to ſubmit more, and ſo to receive by mercy more, therefore he receives more, but he that (as did *Cain*) by pride ſo refuſed to ſubmit, or doth it in the remiſſe degrees, he therefore receives leſſe mercy, or none at all.

Anſwer.

Fourthly, is it ſo, that the force of Gods extraordinary pouring forth his ſpirit raiſeth the minde of man to him being dead in ſinnes and treſpaſſes?

Then hence obſerve alſo, when the ſpirit of a man is dead in ſinnes and treſpaſſes, namely, when it is habitually habituated to ſeeke its eternall felicity for the worth of his own righteouſneſſe, or the like errors; or habitually habituated to terminate his felicity in a terreſtriall or ſenſuall good of bodily contentments, as *Pſal.* 49. 20.

And the ground why this is ſo, is becauſe theſe habituall errors or the like, doth (*b*) extinguiſh, even the leaſt diſpoſitions to true godlineſſe (*c*) namely, *mans internall diſpoſitions to God, and his enmity to Satan, flowing from the univerſall grace of the Covenant*; but what it is to be twice dead and pluckt up by the roots, appeares in the 12 *Chaſt.*

(*a*) From this ground it is, that in this fourth eſtate of man, what God commands man to doe before juſtifying Faith, or after, he promiſes his own efficiency to accompliſh what he commands; that is, if man thus apply himſelfe, or otherwiſe not, as *Prov.* 1. 23, 24. &c.

(*b*) When man is in his ſpirit dead, to live by beliefe in the object of juſtification; if then Gods Spirit doth not imbreath, to enliven mans ſpirit to hearken, by ſom diſpoſitions to Gods voyce, and to bring him ſo beliefe in the object of life, he then periſheth eternally, for now man can do noe more to raiſe his mind to God in Chriſt, as the object of juſtification to ſalvation, then can the Leopard to change his ſpots, or the Black-moore his skin.

(*c*) Although it doth extinguiſh the inclination to true godlineſſe, yet in ſome there may remain diſpoſitions to civility or the like.

Is it so, *that when Christ did thus powre out his Spirit upon all flesh, that yet at this time he denyed the spirit of Faith to his Nationall Spouse to the most part, for their proud Apostasie to their ensuing rejection?*

Hence observe, how rightly the Lord of glory returned the same upon them, *But I said unto you, that yee also have seene mee and beleeve not; All that the Father* * *giveth mee shall come unto mee*, but not most of you at this time of grace, for thats implyed: *Iohn* 6. 35, 36, 37, 38, 39, 40.

* But at this time the Father giveth me the Gentiles to gather by the word of truth to salvation, but of you but few, for your call is not given to be at this time, but in the future, as *Rom.* 11. 25, 26, 27.

6. Is it so, *that when Christ came personally into the world, he then found Iewes and Gentiles generally both dead in sinnes and trespasses to him, as the object of justification to their life and glory, yea even his Nationall Spouse generally?*

Hence observe, how rightly spake the Lord Jesus Christ to his proud Apostate Spouse, saying, *none can come to mee unlesse the Father which sent me draw him*, meaning, his extraordinary mercy, *Ioh.* 6. 44.

7. Is it so, *that Christ his righteousnesse as imputed by the Fathers gift, and conveyed from Kingdome to Kingdome, by the word of truth, was and is the only object of life and glory, and the removall of mans misery, which submitted by beliefe of truth to receive that gift of righteousnesse in that sacred object?*

Then hence observe, how rightly spake the Lord Jesus Christ of himselfe, saying, *I am the way and the truth and the life, no man can come unto the Father but by mee.* Joh. 14. 6.

8. Againe, is it so, *that this extraordinary calling of the Gentiles to righteousnesse, life and glory, being dead in sinnes and trespasses by their precedent Apostacie, that even the second Adams satisfactory righteousnesse obtained as upon* Adams *fall, so at this time also, that the world should be mans day of grace againe, as a day of grace to receive in it the gift of eternall glory, the world of Gentiles being under wrath?*

Then hence observe, that from this ground Saint *Paul* in the 5 of the *Rom.* rightly brings in Christs imputative righteousnesse as opposed, not only to our unrighteousnesse and misery in *Adams* transgression, but also interminglingly opposing it against all mens own personall sinnes, against the grace of God in Christ, that whereas sinne in both respects had abounded, so Gods grace by his gift of Christs righteousnesse did superabound, as appeareth from the 8. verse to the end of that Chapter.

Againe, is it so, *that at the height of Israels Apostacie, and at the*

the brink of their rejection from Christ, that then God thus extraordinarily brought in the Gentiles to be his Spouse, which were not his people?

Hence observe, how rightly Christ in his life time, *Joh.* 10. 16. opposed the certainty of the *Gentiles* for life and glory, to his Apostate Spouse the *Iewes*, then to bee extinguished, ver. 26. and in the three next verses, grounding the stable felicity of the Church of the *Gentiles* only on his free gift, and his Fathers power, opposing it to all contrary powers whatsoever: for although the Church of the *Iewes* became totally separated from Christ as now they stand, yet so shall never the Church of the *Gentiles*, nor yet the *Iewes*, when they are againe ingrafted into Christs visible Church, as was before Prophecied by * *Ieremiah*, and the Author to the *Hebrewes*, *Ierem.* 31. 33. & 32. 40. *Heb.* 8. 8. 10.

* For by this word, *those dayes*, is not only meant the first extraordinary light of grace and truth divulged in the Gospell by the Apostles Ministery, but this Prophecy also extends to those dayes of that extraordinary call of the Iewes, mentioned *Rom.* 11. 25, 26, & 27. when also shall come in the fulnesse of the Gentiles.

CHAP. X.

Opening what in the calling of the Gentiles *was ordinary to continue untill time shall be no more; and that* Gods *proceedings therein, is without respect of persons to all alike.*

THE second *Adam* and Saviour of the world, was not only a Priest in the dayes of his flesh, after the order of *Aron*, *Heb.* 10. by offering his body of flesh and blood, so putting an end to that fleshly or bloody Sacrificing Priest-hood, in which respect the Apostles in manifold regards, referres things to the * blood of Christ, and often reiterates the same; but also in his Militant Church he was and is a Priest for ever, after the order of *Melchizedeck*, *till time shall be no more*, that is, as *Melchizedeck*, (*Shem* I meane) descending from the old world, did not only in the Apostacie of the new world at *Abel*, abide in the Faith of the first ten Fathers, but also in the time

* The Apostle attributes so much to Christs blood & death, to leade us by sense to the more firm faith in his blood & death, as it was the expiration of his worke, & the faithful and true witnesse, for Gods truth against Satans lies, to regaine Gods glory by the salvation of the world.

time of the Apostasie of his own Family, remained durably constant in the oracle of life: not only King of *Salem*, that is, of peace, but Priest also of the most high God, after the power of an endlesse life; for he continued receiving (as appeares in *Abrahams* Tythes) the homage of the Sacrifice of praise, for God, and to God: likewise in Gods stead, returning comforts and blessings from God upon man, *Gen.* 14. 18. *Heb* 7. 7.

Likewise so did Christ abide constant by tradition, discending in his spirit on men, from the beginning of the old world, figuratively by the promised seed of the woman, through all occurrents or times of the worlds Apostasie, remayned figuratively in the ten Fathers, not only King of peace, as *Melchizedeck*, but also the Priest of the most high God, receiving the Sacrifice of praise to God, and for God, by man believing truth, and returning from God, blessings upon them, not only by his acceptable satisfactory righteousnesse imputed, the ground of all acceptation, but also in the oracle of life, divulging it by his Ambassadors to the world, and the imbreathings of his Spirit into the Spirit of man, as sometime reproving the world of sinne, as to *Cain* and the old world, in the ten Fathers, and in the Ministry of *Noah*, sometimes receiving in good part the Sacrifices of the praise of his grace, as in *Abell* his offering by beliefe of truth, sometimes pouring out his blessings of consolation, as in *Noah* his Sacrifice, *he smelt a savor of rest, and comfortably renewed his gracious Covenant*, &c. Sometimes in gracious incouragements to submit to this mercy, as he did to *Cain*, and sometimes enlivening the Spirit of man dead in sinnes and trespasses, as to these *Gentiles* we see, so raising these dead bones to live in his sight.

Therefore to continue this Priest-hood successively after his departure from this world corporally, he made choyce of men meane and contemptible for his Ambassadors, that so the efficacy might appeare to be his, and none of theirs; to which end also, he loved them as his owne, more * peculiarly then other men, *Joh.* 13 1. only hee excluded *Judas*

* The Lord Iesus having made choice of twelve whom the Father had given him, of whom *Judas* was one, and therefore *Mat.* 10. he called him as the othe eleven and gave him like power to preach the Gospell, and worke miracles as to the rest, *ver.* 1. 4, 7. yet *Joh.* 13. he excluds *Judas* fr. o that choice, *ver.* 18. for as o the cal of Christ is sometimes universally extraordinary, as was this of the Gentiles: and sometimes his call and choice is extraordinary and speciall, as was that of the 70 Disciples, and to some extraordinary and more peculiar, as was this call and choice of the 12 Apostles, for the Restauration of the world, by their labours; but the most neerest choice and conjunction of Christ with man is in the object of Iustification, by his Spirit imbreathing upon their Spirits by right beliefe of him, for so they are his Spouse in the neerest relation; yet mans ungodlinesse may be so transcendent, as that for it, God will cut him off from the most glorious priviledge, then much more to *Judas*—see *Cap.* 12. see *Gods decree* in *Chapt.* 13.

because

becauſe treacherous, from that peculiar reſpect, ver. 18. But to thoſe whom he had choſen, as before is ſaid, he gave promiſe of his reſidence with them in his Spirit, for hee *breathed on them*, and ſaith unto them, *receive yee the Holy Ghoſt, whoſoever ſinnes you remit, they are remitted unto them, and whoſoever ſinnes yee retaine, they are retained:* implying, that in their Ambaſſage, as rightly divulging their Commiſſion, he in his word by his Spirit will be reſident (e) looſing mankinde from the guilt, puniſhment, and prevalencie of ſinne; but to men obſtinatly perſiſting in their precedent Apoſtaſie in the light of truth and grace, hee will detaine the influence of that efflux by his ſpirit from their ſpirit, as men bound over in Chaines of their own corruptions, to their eternall damnation, *Ioh.* 20. 22. 23. likewiſe Jeſus came and ſpake unto them ſaying, *All power is given unto me in Heaven and Earth, goe yee therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghoſt, teaching them to obſerve al things which I have commanded you, and loe I am with you untill the end of the world:* Implying, otherwiſe not, if you from my right Ambaſſage depart. *Mat.* 28. & 28.

Likewiſe to continue the ſucceſſion of this everlaſting Prieſt-hood to future ages. Chriſt by his Spirit in Saint *Paul* at *Miletus* ſent to *Epheſus*, and called the Elders of the Church, and when they were come to him, Saint *Paul* ſaid unto them, *Yee know from the firſt day I came into Aſia, after what manner I have been with you at all ſeaſons*, Acts 20. 27. & ver. 26. he ſaith, *wherefore I take you to record this day, that I am pure from the blood of all men, for I have not ſhunned to declare unto you all the counſell of God: take heed therefore unto your ſelves, and to all the flock over which the Holy Ghoſt hath made you overſeers to feed the Church of God, which he hath purchaſed with his own blood, for I know this, that after my departure, ſhall grievous Wolves enter in among you, not ſparing the flock. Alſo of your own ſelves ſhall men ariſe ſpeaking perverſe things, to draw away Diſciples after them*, therefore ſaith hee, *watch* &c.

Likewiſe to the ſame end in his Epiſtle to *Timothy* he ſaith, *I exhort therefore, that firſt of all ſupplications, prayer, interceſſions, and giving of thanks be made for all men, for Kings and all that are in Authority, that we may lead a quiet and peaceable life in all godlineſſe and honeſty*, that is, to the end that from the efflux of of Chriſt his ſpirit in the Oracles of life men may be drawn

(e) excommunication rightly adminiſtred, is an externall manifeſtation of Gods internall and inviſible proceedings upon the ſpirits and perſons of men in the viſible Church, as did Saint *Paul* in cutting off the inceſtuous man from Chriſts body, and afterwards admitted him againe to be ingrafted.

from the ſhade of death to life, for thats implyed, becauſe he ſaith, *this is good and acceptable in the ſight of* God *our Saviour, who will have all men to be ſaved, and come to the knowledge of the truth*: 1 Tim. 2. 4. But what this truth is, I need not now ſtand to treate of, becauſe it is but the ſame which God preached to *Adam* in the promiſed ſeed of the woman, and to *Cain* interrogatively, and the ſame which hee renew'd to *Abraham* in the predeſtination of Jewes and Gentiles, and which was wrapt up under the glorious vaile of *Moſes*, and now preached with open face without the veile, therefore Chriſt is a Prieſt for ever, after the order of *Melchiſedeck*, in his own Ambaſſage, rightly delivered till time ſhall be no more. Wherefore rightly ſaith the Apoſtle, *Chriſt yeſterday, and to day, and the ſame for ever.*

Chriſt alſo manifeſts his impartiall proceedings unto the Spirits of men, intending and extending eternall life to all and all alike, in this ordinary call of the Gentiles, as appears *Luke* the 8. for there he compares the Oracles of life for Doctrine of the Kingdome of grace to ſeed, and all mens mindes to whom the Goſpell comes, to ground variouſly diſpoſ'd, and that from thoſe various diſpoſitions in the hearts of men: the oracle of life ordinarily did variouſly take effect by the influence of his ſpirit, and in the opening of this parable, he referres thoſe various diſpoſitions of men to foure heads, for ſaith hee, *the parable is this, the ſeed is the word of* God. ver. 12. from which ſeed of life, the firſt ſort of men received only a glance of the object of faith, and no more: for ſaith hee, *thoſe by the high wayſide, are thoſe that heare, then cometh the Divell and taketh the word out of their hearts, leaſt they ſhould believe and be ſaved*: therefore theſe do not believe in any degree, they have onely a glance and no more; and the reaſon is, becauſe their mindes were as a common roade for Satan his allurements, and perſiſting in their precedent Apoſtacie, extinguiſhing all light of the enlivened principle of enmity to Satan, wherefore ſaith Chriſt to ſuch, *if the light that is in thee be darkneſſe, how great is that darkneſſe?* Mat. 6. 23.

Againe, the ſecond ſort of mens mindes under the ſeed of life receive a further diſpoſition to the object of Faith; for they believe to conſolation, *verſe* 13. they on the rocke when they here receive the word with joy, and theſe have no root, which for a while believe, and in time of temptation fall away

away, and the reason is, because their mindes by contrary habites were uncapable of a depth or setled reception of the seed of life, as is the rocke to retaine any seed to fructification, and therefore these could abide no force of triall, but fell away and came to nothing.

Againe, the third sort of mens mindes on which fell the seed of life, were further disposed for reception of Christ the object of Faith, as *verse* 14. and that which fell amongst thornes, which when they have heard, goe forth and are choaked with the cares and the pleasures of this life, and bring no fruit to perfection, implying, they went forward in the profession of true Religion, yet their fruit fell short of perfection, because they came too much in the spirit of *Cain*, glewed to the possessions and pleasures of this world; so extinguishing in their soules the operation of Gods spirit in the seed of life, and therefore come to nothing.

Againe, the fourth sort of men are further disposed to the object of Faith; For they in an honest and good heart from the force of the Gospel which enlivened, as in all the rest, the principle of amity to God, and of enmity to Satan, and it being carefully preserved by them came to heare the Oracle of life, and so they received the spirit of Faith to receive the object of Faith, and so brought forth fruit with patience; For *verse* 15. the Text saith, but that on the good ground are they which with an honest and good heart, having heard the word, keepe it, and bring forth fruit with patience.

Now, that all this was spoken by Christ with respect to future times, in the ordinary course of his ambassadors in the administration of the seed of life is plaine in the 3 next ensuing verses: For when he had said that the end of this heavenly light was to be divulged, imply'd in the 16. *verse*, and that by it all secrets shall be discovered, as in the 17. *verse*. thereupon in the 18. *verse* hee exhorts, saying *Take heed therefore how yee heare; for whosoever hath*, that is, his principle of amity and enmity to Satan, preserved in dispositions to God, *to him shall be given*, that is, the power of Faith to receive Christ the object of life, *and whosoever hath not*, that is, at least his renewed principle or disposition preserved in him, *from him shall be taken away, even that which he seemed to have*; as wee see in the precedent sorts of ground, all was taken away, and came to nothing, onely in this

fourth

fourth ſort of men, the ſeed of life and glory remained.

Therefore, O man, be faithfull in thy little, and God which gave thee that to receive more; likewiſe will repleniſh thee with more, as from the firſt diſpoſition to the power of faith, and in it leade thee from degree to degree, of an honeſt and good heart, to bring forth fruit with patience; for in it is a threefold ſtrength in the object of faith, namely, of Babes young, Men and Fathers in the faith; and briefly of theſe in their order.

A threefold degree of juſtifying faith.

And firſt of Babes, and of them there are two ſorts, one by backſliding from Chriſt the object of Faith, theſe I will onely point at, as *Hebr. 6. verſe 4. 5, 6.* is implyed, the ſtrength which formerly they had, and *Hebr. 5. 12. 13.* is expreſſed their weakneſſe, into which they were fallen, even ſuch as needed milke unskilfull in the word of righteouſneſſe, needing to be taught againe what was the firſt principles of Religion, *even Babes*, ſaith the Text, but theſe I paſſe.

A ſecond ſort of Babes are thoſe, which for their union by faith in Chriſt but newly begun, have not had time for further growth in Faith and love, to ſuch Saint *Peter* writes: *as new borne Babes to deſire the ſincere milke of the word that they may grow thereby*, 1 Pet. 2. 2. So Saint *Paul* ſaith, *hee could not write unto them as unto ſpirituall, but as unto carnall, as unto Babes, in that I have fed you with milke*, 1 Cor. 3. 1. So ſuch were the Apoſtles themſelves at their firſt union with Chriſt by beliefe of truth: as for inſtance, *James* and *Iohn* eſteemed the glory of this world before their ſacred function, deſiring to be chiefe in it; but Chriſt inſtructed them the contrary. *Mat* 20. 26. So likewiſe Saint *Peter* childiſhly eſteemes his ſtrength in faith and love to Chriſt above his fellowes, or what indeed it was, but Chriſt informed him to judge better of himſelfe and others, *Ioh.* 21 15. 17.

And in a word, at firſt they in their undergoing their functions or beliefe of the myſteries of Chriſt, were but weaklings, for hee ſaith, *I have many things to ſay unto you, but you cannot beare them now*, Joh. 6. 12. 13. So much for the firſt degree.

In the ſecond degree, they are more ſtrong, as having overcome much of this childiſhneſſe; hence Saint *Iohn* ſaith, *I have written to you young men, becauſe yee are ſtrong, and the word of God abideth in you, and you have overcome that wicked one*, the firſt Epiſtle of Saint *Iohn* 2. & 14. and in the 15.

and

and 16. verſes, hee leaves them a rule, to preferre this ſtrength, *as not to love the world, neither the things that are in the world, &c.*

And hee foreſeeing the danger in this ſecond degree of ſtrength in an honeſt and good heart namely, to fall finally, from their union with Chriſt, ſpecially, when youth in nature and youth in Faith meete in one and the ſame ſubject: whence S. *Paul* forbids a young ſcholler in Chriſts Schoole, to meddle publiquely with the myſteries of Chriſt, or with great warineſſe at leaſt, and his reaſon is, leſt hee be puft up and fall into the condemnation of the Divell: ſo Saint *Iohn* layeth downe another rule to preſerve this ſtrength ſaith he, *let that abide therefore in you, which you have heard from the beginning, if that which you have heard from the beginning remaine in you, yee alſo ſhall continue in the ſonne, and in the father.* 1 Epiſt. 2. *ch.* 14. & 24 1 Tim. 3. 6. implying, if young men ſtrong in the faith carefully avoyd the reflect acts of Faith, as tending to pride, and humbly follow the object of life and glory, they may attaine to a perfect age in the object of Faith: For, although in this ſecond degree, be more danger to fall by pride then in the former; yet here is more ſtrength to preſſe forward to the ſacred object of juſtification for a continued acception in that righteouſneſſe imputed: alſo further power to follow it in point of imitation in an honeſt and good heart, to bring forth fruit with patience to a perfect man in Chriſt, and ſo much for the ſecond degree of juſtifying Faith.

In opening the third degree, I will firſt define what this juſtifying Faith is.

Secondly, define what the perfection of this juſtifying Faith is.

Thirdly, in the eleventh *Chap.* following ſhew how this third degree, or this perfection of Faith is attained in men of an honeſt and good heart; but in opening the firſt point before I define what juſtifying beliefe is, I will ſhew what beliefes are not this beliefe, as,

Firſt to be induced to follow the object of Faith, onely becauſe occaſionally, by it wee receive our corporall ſupport; this is not ſo much as beliefe in it in any kinde, but onely a following of ſenſe, much like the firſt ſort of ground, which from the ſeed of life received onely a glance of the object of life, and no more, *Ioh.* 6. 25, 26, 27.

2.

Secondly, to believe the object of life or oracle of justification, onely because it is of good report of those with whom we live.

This is not to believe divine testimony, and divine as divine testimony, but to believe it meerely upon humane testimony, as did the misbelieving *Iewes*, say they, doe any of the Rulers believe in him? implying their beliefe of the Oracle of God was onely grounded upon the Rulers respect or credit which they gave to it: So this was but the second sort of ground on which the seed of life was sowed wanting roote, in time of temptation fell away, *Iohn.7.48. Iud.4.28.*

Againe, to believe the Oracle of God from Gods owne testimony, as Gods Oracle in severall respects, is not this justifying beliefe? for the divells believe the Oracles of God, as Gods Oracle of truth in his gift of Christ to the world, and from thence tremble at the certainty of their full damnation, when God shall judge the world by the seed of the woman, to the finall bruise of Satans power: So some men believe the (a) Oracle of God as Gods owne Oracle, and from beliefe in God, produce great miracles, and (b) glorifie God by the confirmation of the object of Faith, and yet may be as some have beene, voyd of love to God. Therefore this is not this justifying beliefe, *1 Cor.13.2. Matth.7.23.*

Likewise some men may, and doe believe with consolation, the Oracles of life to be Gods true Oracles, and from thence in the spirit of prophesie powre out blessings upon men of an honest and a good heart, as from the Starre of *Iacob*, * desiringly crave or pray for that blessednesse to themselves, yet not rightly submitting to the reception of that righteousnesse in the object of justification, as imputed by God to a sinner, because in heart they are lifted up either to the esteeme of their owne personall operations or terminate their happinesse too much in terrestriall blessednesse, as foolish virgins, so perish in the way of *Cain*, and wages of *Balaam*, being the third sort of ground on which the seed of life was sowed, as upon *Cains* spirit it was, and choaked with the cares and pleasures of this life, bringing fruit, but not to perfection, wanting the * right reception of Gods precious oyle of mercy running downe from Christ the head, wherefore this is not that justifying beliefe

(a) Thus, although the foolish virgins have not the internall lampe of justifying faith, which onely hath in it the right reception of Christs imputed righteousnesse, yet they have the internall lampe of beliefe of divine testimony, as divine testimony, as here wee see.

(b) These men by the Scriptures are stiled virgins, together with the wise virgins, because in the judgement of charity, the Church judgeth them visible members, untill they discover the contrary.

* But these kind of prayers are strivings to bring Gods will to mans, and not mans will to Gods will.

* Here wee see why the foolish virgins wanted oyle.

beliefe in men of an honest and good heart, *Mat.* 25. 1. 3 *Numb.* 9. 10. 19. *Numbers* 24. 2, 16, 17. 23. *Genes.* 4

And now I come to define what beliefe is, justifying faith, and then to define what the perfection of this justifying faith is: yet before I can do either, I must briefly open the point of justification in foure particulars.

First, as before is declared, Gods instrument is the word of truth, by which hee conveyes the object of justification, to the minde of man, as from the beginning till now in the word of promise to *Adam* by tradition conveyed by the ten Fathers down to *Abraham*, then that word being renewed with him, it came downe to *Moses*, and by him committed to writing, and now by the Apostles writings extant to the end of the world. So much for the instrument.

Secondly, The object conveyed or reached unto man by that instrument is Gods guift of Christs righteousnesse imputed or counted to the world in generall, and to man believing truth more specially. So much for the object so conveyed.

Thirdly, Mans necessary instrument by which he receives this guift of righteousnesse from God, is his beliefe of Gods instrument, his word of truth as aforesaid, by which God reacheth to man that object of justification, as is formerly described.

The reasons moving man to apply his instrument of beliefe to Gods instrument, to receive his gift of Christs righteousnesse imputed are these.

First, because he conceiveth God in that guift is (a) unfained, therefore he sets to his seale that God is true in the testimony he gives of his Sonne, *Iob.* 3. 33.

Secondly, because he conceives that in this righteousnesse so imputed or counted to be mans, is conferred the removall of misery, and conveyed all (b) felicity. 1 *Iohn* 5. 19. 20.

Thirdly, because hee conceives his own (c) poverty or need of that imputed righteousnesse so commodious to him, that therefore he applies his hand of beliefe to receive that object for righteousnesse to justification, and remission of sinnes to salvation. So that in men of honest and good hearts, justifying beliefe, may thus be defin'd (d): Namely, it is mans heart in beliefe of Gods faithfulnesse, submitting to the receiving his guift of Christs righteousnesse imputed

(a) Here mans understanding lookes at truth.
(b) Here mans will lookes at goodnesse.
(c) Man which out of sense of his sinne and misery looks to God as mercifull, hath a right aspect towards eternall felicity, *Luke* 18. 13. 14. *Matth* 5. 3. *Rom.* 10. 10. *Rom.* 4. 6, 7.
(d) justifying faith defined.

(e) The oyle which the foolish Virgins wāted is Christs imputed righteousnesse as received by faith, which is the right issue of Gods most speciall grace to sanctification & justification.

A definition of perfection of justifying faith.

ted (e), as the only ground to remove all his misery, and convey all happinesse upon him.

And thus did *Abel* submit, as *Chap.* 4. and as many as by faith thus submit, they then are received and adopted Sonnes in Christ; and because Christs elect Spouse did not thus submit to the righteousnesse of God, *Rom.* 10 3. she was cast off. And so much for the definition, what justifying beliefe is.

Secondly, the perfection of justifying Faith is no more but this, the heart of man adhering to Gods unfeyned gift of Christs righteousnesse imputed for the removall of all misery, and the conveyance of all felicity so firme and so farre, as to worke up to God in that object, through all interposing difficulties: And I will in briefe prove this second definition by the perfection of this Faiths operation in *Abraham*, who was a Father in this third degree of justifying Faith, as first, when God in his promise in *Abrahams* loynes gave Christ and his righteousnesse imputed to be the blessing of all Nations, and consequently for his owne; then to this object did he adhere by Faith, working through all that did interpose betweene his beleife, and this object of life. *Rom.* 4. 18. saith the Text, *He beleeved even* God *who quickneth the dead, and calleth things which be not as though they were, who against hope beleeved in hope, that hee might become the Father of many Nations*, according to that which was spoken, *so shall thy seed be*, and saith the Text, *hee being not weake in Faith, he considered not his own body now dead, when he was about a hundred yeares old, neither yet the deadnesse of* Sarahs *womb; hee staggered not at the promise of* God, *through unbeliefe, but was strong in Faith, giving glory to* God; *and being fully perswaded that what he had promised, he was able to performe it*: and saith the Text, *therefore it was imputed unto him for righteousnesse*; but what this imputation for righteousnesse is, is already handled in the 4 and 6 Chapters therefore here I passe it over.

Againe, *Heb.* 11. 17. *Abrahams* faith is brought in working up to God in this sacred object through the darknesse of death, for saith the Text, *by Faith* Abraham *when he was tryed, offered up* Isaak; that is by death to be destroyed: & he that had received the promises, i. of all happines figuratively in this Child for mankinde, and for himself offered up his only begotten Sonne of whom it was said, *in* Isaak *shall thy seed be called*; for *Abraham* accounting that God was able to

raise

raise him up even from the dead, meaning, Christ also in this figure whence also he received him in a figure, as saith the Text: Thus by perfection of justifying beliefe, working to God through all difficulties, in this sacred object saith *Christ*, *Abraham rejoyced to see my day, and saw it, and was glad*, that is, as the life of his heart for all happinesse, *Ioh.* 8. 56.

And to conclude this point of Christ his impartiall proceedings as Priest for ever, after the order of *Melchizedeck*, without all respect of Persons, by the operations of his Spirit, in his sacred ordinances is also implyed. *Prov.* 8. 34. wherefore he thus saith, *blessed is the man that heareth mee, watching daily at my gates, waiting at the posts of my doores, for who so findeth mee, findeth life, and shall obtaine favour of the Lord, but he that sinneth against mee, wrongeth his own soule, all they that hate mee love death*, &c.

Is it so *That Christ now is to the end of the world with his Ambassadors ordinarily, and visibly dividing his Ambassage, that hee will be by his Spirit so a Priest till time shall be no more?*

Then hence observe, that it is unpossible for men or Divells, or all the powers of darknesse in this world, to extinguish Christ in his word and spirit from the minds of all mankinde, because we see Christ will so be in the minds of some, as the cornerstone to uphold his Ministeriall Kingdome, as in the name of *Peter*, hee did Prophetically demonstrate *Mat.* 16. 18. and from this ground God in eminent and universall Apostasies from him in his truth, doth preserve some mens mindes to him by his truth so secretly, as the best of men sometimes perceive it not, as in the dales of *Elijah*, and the like, *Rom.* 11. 3. 4. wherefore this is attributed to be Gods Seale, or peculiar foundation, in relation to Christ, to know who are his in such times; as 2. *Tim.* 2. 18. 19.

Observ.

And from this ground it is unpossible that the greatest seducing powers of Satan to deceive the whole Church elect, or gathered by his word and Spirit, so as to extinguish all truth from all their minds, for as *Mat.* 24. 25. besides his ordinary course, God in such times will extraordinarily reserve, as before is said, some for the glorious praise of his grace in this world, to believe his word in the object of justification; wherefore it is stiled, *the Faith of Gods elect*, implying the certainty of Christs prevalency, as Priest for ever after,

* In times of such Apostasie because one Saint doth know another, but according to the judgement of charity, and God only infallibly knowes who in pureneſse of heart adheres to him, and who not; therefore the Apostle calls this knowledge of God, his foundation or seale, because it is so knowne to him, and none else.

after the order of *Melchisedeck*, by his Ministeriall ordinances in the Church Militant, till time shall be no more.

Againe, is it so, that the oracle of life, for the universall Apostasie of the world, was not so much as to appeare amongst the *Gentiles* about eighteene hundred yeares, nor amongst *Iewes*, but in Types, figures, and promises, as obscured un ler the veile of *Moses*, for many Generations, untill God according to his purpose called thele *Gentiles*.

Hence observe, how rightly the Apostle applies this Doctrine at that time, saying, *the grace of God, that bringeth salvation to all men, hath appeared, teaching us to* * *deny ungodlinesse and worldly lusts, that we should live soberly, righteously and godly in this present world, looking for the blessed hope*, &c. Tit. 2. 11. 12.

* Therefore the Negative part of the Morall Law, as inclosed in the Arke, ove-shadowed with the mercy Seat, taught the same Doctrine of grace under that veile, as now doth the Gospel unveiled. *Exod.* 25. 21, 22. *Heb.* 9. 4. 8.

CHAP. XI.

Opening the third particular, how GOD *brings man to be perfect; that is, to the perfection of justifying Faith, in the object of* justification.

AS it is in the perfections of nature, the life superior containes in it selfe the perfection of all inferior lives, as in *Adam*, Chap. the first, so the perfection of justifying beliefe, containes in it selfe vertually, all inferior beliefes; hence it is, that the improvement of this faith is various in its operations, yet ever terminating to God in the object of *justification*, as its most proper center, and so it comes to its full perfection formerly described.

Hence Saint *Iames* saith of *Abraham*, *Seest thou how faith wrought with his workes, and by works faith was made perfect*, James 2. 20. Wherefore to prove the point, I will take a briefe survay how by works *Abraham* came to his perfection of justifying beliefe; * for the perfection of justifying beliefe is one thing, and the perfection of the man is another thing: as first, when God by commandement separated him

* The perfection of the man in righteousnes is in the next life, but faiths perfection and dissolution are both in this life, and what man is a righteous man, see the last Observation of *Chap.* 12.

him from his countrey, and from his fathers house; the operations of his faith then began to put forth; for faith the Text, *He went out, not knowing whither he went*, Hebr. 11. 8. but when hee was come to the promised Land, there God tryed the strength of his faith; for hee was driven to depart this land of his hope to sustaine his life in *Egypt*, and there fell into danger of death, so that his strength began to stoope, as appeares by his excuse to *Abimelech*, to save his life, yet God that will in point of triall, lay as much weight as faith's measure can beare, and worke through to his faithfulnesse, yet he will lay no more then it can so worke through, if it be improv'd: So to *Abraham* with the temptation, he gives an issue by his happy returne to the land of promise; the figure of eternall felicity, and there *Abraham* refreshed his faith in Gods promise of Christ the object of all felicity in his satisfactory sacrifice, *Gen.* 12. 3. 10 11, 12, 13. *Gen.* 13. 3, 4. 1 *Cor.* 10. 13.

Againe, God having given Christ to *Abraham* figuratively in *Isaacke*, to proceed from his owne loynes, yet deferring the accomplishment of what *Abraham* much desired to see, his beliefe began againe to stoope, for he pitch'd upon *Eleazer* his servant to be his heire, to what God had given him, yet God that will lay no more then that strength will beare to worke to him, if it be improved, gives an issue with the temptation by confirming *Abrahams* operating beliefe, saying, *This shall not be thine heire, but hee that shall come out of thine owne bowels, he shall be thine heire*, Gen. 15. 4.

Againe, *Gen.* 18. 14. God having further confirmed *Abrahams* beliefe, by setting a certaine time for the birth of the promised seed to be the blessing of all Nations of the earth, who together with *Abraham*, God made of one blood, he then further drawes out *Abrahams* faith to worke by love to all mankinde, as to himselfe, and accordingly *Abrahams* faith in operations of love wrought to all, but especially to the houshold of Faith, I say to all, for he entertained strangers in fervour of spirit, and received Angels unawares *Gen.* 18. 4. *Heb.* 13. 2.

Likewise, so kindly courteous was he to the children of *Heth*, his Idolatrous neighbours, yee not as Idolators; for so they are contrary and a vexation to man believing truth, yet he by them as his owne flesh, and as Gods in Christ by right of first creation, wherefore they esteemed him as a

Prince of God amongſt them, *Gen.* 23. 4 5 6. & 7. *Eſay* 50. 7. *Gen.* 27. 46. *Deut.* 7 4. So likewiſe in fervour of ſpirit, he humbly invocates for the ſafety of the cities of the *Sodomites*: Secondly, his Faith in fervour of love wrought more ſpecially to thoſe, which in beliefe of truth were rightly related to the object of life, together with himſelfe; for it was for their ſakes hee pray'd for the *Sodomites* ſafety: So for righteous *Lot*, he ventured his family, and his perſon in the perill of warre, and reſcued him out of his enemies hands, *Gen.* 18. 23. *Gen.* 14. 14.

Againe, *Iſaack* being now borne, and *Abraham* by Faith, having received the end of the promiſe, namely, *Iſaack* from Gods faithfulneſſe to a further confirmation of all bleſſednesſe, hereupon God drawes out his Faith to worke by love; alſo according to the firſt Table of the Law. *It came to paſſe*, ſaith Moſes, *after theſe things that God tried* Abraham, *and ſaid unto him*, Abraham, *and hee ſaid, here I am, and hee ſaid, take now thy ſonne, thine onely ſonne* Iſaack, *whom thou loveſt*, (a) *and get thee into the Land of* Moriah, *and offer him there a burnt offering upon one of the mountaines, that I will tell thee of*, Gen. 22. 1. 20. and *Abraham* obeyed to extinguiſh the child of Promiſe upon whom depended the felicity of the world, conſequently his owne; thus by exerciſe of beleefe to God in the object of life, *Abraham* obtained the perfection of juſtifying Faith, for by workes was Faith made perfect, ſaith Saint *Iames*.

And alſo thus by workes variouſly terminating in Gods gift of Chriſt, and his righteouſneſſe imputed for all happineſſe, was *Abraham* juſtified in the receptive obedience of Faith to the object of life: For, ſaith *Iames*, *Was not* Abraham *our Father juſtified by workes, when hee had offered* Iſaac *his ſonne upon the Altar*, that is, Chriſt in that figure. Whereupon the Lord out of heaven called unto him, and ſaid, *Abraham, Abraham*, and he ſaid *here am I*, and he ſaid, *lay not thy hand upon the Lad, neither doe any thing unto him; for now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſonne, thine onely ſonne from mee.* *

And according to this point ſaith Chriſt, *hee that hath my Commandements and keepeth them, hee it is that loveth me, and hee that loveth me ſhall be loved of my Father, and I will love him, and manifeſt my ſelfe unto him*; and wee may the rather believe him, becauſe we ſee him ſo doing to *Abraham*, Joh. 14. 21. 2 Peter 1. 11.

Againe,

(a) Although faith and love in themſelves be two different vertues, yet the Scriptures includes love in juſtifying faith, the one as receiving from God, the other as co-operatively working to God, and therefore ſo doe I in the proſecution of juſtifying faith and ſo farre forth as mans affections dieth to this corruptible world, ſo farre forth his affections liveth to the incorruptible God, and ſo on the contrary, 1 *Joh.* 2 15.

* Thus to operate, is to be upright, and to abound therein. And to this uprightneſſe God in mercy hath intailed the promulgation of the All ſufficiency of his favourable mercy, as to *Abraham*, *Gen.* 17. 1. 2.

Againe, saith *Moses, the Angell of the Lord called to* Abraham *the second time*, and said, *because thou hast done this thing* (that is) *wrought up to me as the object of life, through so great difficulties, and hast not withheld thy sonne, thine onely sonne*, that in blessing I will blesse thee. that is in a superlative degree: so Christ doth not onely say, *I lead in the wayes of righteousnesse, in the midst of the paths of judgement, that I may cause those that love mee to inherit substance, and I will fill their treasures*; but hee further saith, *him that overcommeth I will make a Pillar in the Temple of my God, and hee shall goe no more out*, Prov. 8. 20. Rev. 3. 12.

And the ground why God manifests himselfe so publiquely by oath thus to blesse *Abraham*, so operating to him. leaving it upon record for the ages to come; was, because God willing more abundantly to shew unto the * heyrs of promise the immutablenesse of his counsell bound himselfe by an oath, that by two immutable things in which it was impossible for God to lie, that wee might have strong consolation, who fled for refuge to lay hold on the hope set before us in the object of justification &c. *Heb.* 6 17. Wherefore saith the Apostle, *the rather brethren give diligence to make your calling and election sure; for if you do these things you shall never fall*, that is, not totally nor finally from the object of justification, and that is only implied in this Text, for he that saith, he hath no swarving from this sacred object by sinne, is a lyar; for as he that saith, he knoweth God, and keepeth not his Commandements is a lyar. and the truth is not in him. so on the contrary, *If we say we have not sinned, wee make him a lyar, and the truth is not in us*, 1 Joh. 2. 4. 2. *chap.* Joh. 1. 10. and the reasons why God not onely thus makes perfect justifying beliefe by operation, but also gives to the Saints, an undissolved relation to him in the object of justification, to be as mount *Sion* which shall never be moved are these.

The first is drawne from the nature of the exercising any ability, which the more 'tis exercised the more 'tis perfected; for as use makes perfectnesse, so custome breeds another nature. Hence saith the Psalmist, *I have remembred thy name, O Lord, in the night, and have kept thy Law; this I had, because I kept thy statutes.*

Likewise hee saith, *I have more understanding then the ancient, because I have kept thy Statutes*, and he saith, *Blessed is the*

* That is, to the heyres of promise, not onely as descended in Isaac from Abrahams seed, but also to all that are heyres of the same gift of faith with Abraham, therefore when St. John saith, in hi. 1. Epist. 2. 19. they went out from us, because they were not of us, hee meaneth, of us that thus follow faiths object, as here did Abraham, for in the 17. Verse, he saith, *he that doth the will of God, abideth for ever*, therefore he meanes not men personally, but men whose persons are thus disposed in the pursuite of Christ in the object of faith.

man that delighteth in the Law of the Lord, and in his Law doth meditate day and night; he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in due season, Psal. 1. 2. 3. Psal. 119. 55. 100.

A second reason is, because the most perfect operations of justifying faith, brings man most passively subjective to God to receive in his gift of Christs righteousnesse imputed, the fulnesse of all that leads or ends in blessednesse: therfore as every effect, the more it doth subject it selfe to it's cause, the more influence for it's perfection it doth receive from that cause, so also in this: Hence saith God to his redeemed Spouse, *I am I E H O V A H thy G O D, which brought thee out of the Land of Egypt, open thy mouth wide, and I will fill it*, Psal. 81. 10 but by the way for further incouragement to men of an honest and good heart to presse forward to faiths perfection; I will here explicate the different operations betweene the perfection of faith in the one, and the imperfections of the other; as, first betweene righteous *Lot*, weake in faith, and *Abraham* perfect therein; for *Lot* being more weake in the spirit of faith, was therefore more strong in the spirit of this world as once were the Apostles, desiring to be chiefe in sensuall felicities, but *Abrahams* mind was farre more free from these intanglements; for he preferred his communion with Saints in the bond of peace, and love in relation to Christ, before the fertile pleasures of the plains of *Sodome*; for to enjoy this, he leaves *Lot* to choose that, and takes for his aboad what *Lot* refused, *Gen.* 13. 8, 9. 10, 11.

So *Moses* perfect in faith, esteemed Christ in the object of Faith with reproach, *greater riches then the pleasures of Egypt: for he had respect to the recompence of reward*, implying, hee esteemed Gods gift of Christs righteousnesse imputed to be mans exceeding great reward, consequently his owne, wherefore in Idolatrous *Egypt* hee refused his relation to the crowne of *Egypt*, in that hee *refused to be called the sonne of* Pharaohs *daughter*, Gen. 15. 1. Heb. 11. 24, 25, 26.

Again, men of an honest and good heart, yet weake in the object of life. They then are in zeale against sinners preposterously pitilesse, as was *James* and *John*, who for Christs sake would have them consumed with fire from Heaven; but take man more perfect in beliefe of this sacred object; then hee knowing the terror of the Lord doth perswade men

men: for saith the Apostle, *the love of Christ constraineth us, because wee thus judge, if one died for all, then were all dead*, implying, because in love Christ died for all men then dead in sinnes and trespasses, that this love of him constrained them to perswade sinners to life and salvation in him, 2 *Cor.* 11. 14.

Againe, being but weake in this sacred object they therefore favour the things of men, and not the things of God, as did *Peters* counsell to Christ, to bee stooped to please men, but not as man perfect in faith becomming all things to all men to save some, as did Saint *Paul*, but basely dissembling, perverting his trust which Christ put in him, so hazarding the salvation of men, as he did at *Antioch*; but *Paul* more perfect in beliefe of this sacred object, openly reproved him to his face, not caring what hee or they thought of him in the right discharge of his ambassage to them, *Luke* 8. 33. 1 *Cor.* 9. 22. *Gal.* 3. 11. 12. 13. 14.

Againe, men of an honest and good heart, yet weake in faith to this sacred object; the crosse of Christ will bring them to doubt, as did the men going to *Emaus*: for they said, wee trusted it had beene he which should have redeemed *Israel*, Luke 24. 21. 25. but on the contrary, man perfect in faith under the crosse saith, *We know that the Sonne of God is come, and hath given us an understanding, that we may know him that is true, even his Sonne Iesus Christ*, this is, *the true God and eternall life*, 1 John. 5. 20.

Againe, man weake in this sacred object of justification, doth over value his inherent righteousnesse, telling Christ What great things hee will doe for him more then others, as did *Peter*; but man more perfect in beliefe of this sacred object, is of another minde, saith Saint *Paul*, *who is fit for these things?* meaning to doe great things for Christ, according to their ambassage, and saith he, *wee know but in part darkely through a glasse*, 2 Cor. 2. 16. 1 Cor. 13. 8. and saith the Prophet *Esay*, *Woe is me, because I am a man of unclean lips, because I am a man of unclean polluted lips*, Esay 6. And the ground of the point is this: man perfect in beliefe of Gods gift of Christ his righteousnesse imputed, firmely believes according to truth, that the seed of the Serpent intermingling his inherent righteousnesse (therefore makes it internally as a menstruous cloth) and externally at the best but unprofitable; wherefore, as hee desires to be found in Christ his

righteouſneſſe in point of imitation, to ſanctification; ſo alſo to be found in it, as imputed for a continuall acceptation for remiſſion of ſinnes and ſalvation, ſtill referring all his great workes for Chriſt, to Chriſt his owne efficiency in him, as Saint *Paul, not I, but Chriſt in me*, Phil. 3.9.10.

Againe, a third reaſon why God gives this perfection of faith to men of an honeſt heart, which thus exerciſe to him more then to them, which to this object of life, leſſe exerciſe is not onely becauſe mercy pleaſeth him, but alſo becauſe he loves to glorifie his (*a*) juſtice in the diſtribution of his mercy, becauſe all his attributes are diſplay'd at an equall diſtance, as in the Parable of the talents doth appeare, *Matth.*25.24.

(*a*) Here note, that from one and the ſame principall proceeds in this life, the Saints undiſſoluble union with Chriſt, and alſo their finall diſſolution from him, viz. Gods love to his juſtice in the diſtribution of his mercy.

And from this ground Saint *Paul* to the Saints at *Corinth*, ſaith, *that both hee and they muſt all appeare before the judgement ſeat of Chriſt, that every man may receive the things done in his body according to that hee hath done, whether it be good or evill*, 2 Cor. 1.1. & Chap. 5.10. But here will ariſe a twofold queſtion.

1. *Queſtion.* Firſt, what the Saints for their good workes done in the body do now receive, or ſhall at the laſt day of judgement?

2. *Queſtion.* Secondly, that if their evill workes be forgiven them in Chriſts righteouſneſſe imputed, as received by Faith, then what ſhall they receive according to their evill works done in the body? But before I anſwer the firſt queſtion, I will ſhew you what good they receive not according to their owne good workes, and then what good they doe receive according to their owne good works done in the body.

1. And firſt they receive forgiveneſſe of that knowledge of evill due to them for *Adams* tranſgreſſion, not according to their owne workes, but according to Chriſts.

2. They receive this world to be their day of grace, not according to their good works, but according to Chriſts.

3. They received the foreſaid principle of amity to God, and enmity to Satan, and alſo the enlivening of it, not according to the worth of their owne good workes, but for the worth of Chriſts.

4. Fourthly, when they come to God according to the force of that infuſed principle, God then gives them the ſpirit of Faith, to receive his gift of righteouſneſſe, not for their good workes, but for Chriſts.

5. They in that gift of righteouſneſſe by Faith, receive eternall

nall life, as saved men; therefore not according to their own good works, but according to Christs.

Sixtly, at Christs Judgement seat they shall receive by gift, the fruition of that glory, from Gods foreappointment in Christs imputed righteousnesse, first promised to *Adam*, therefore not according to their own good works of righteousnesse, but according to Christs, therefore at that day Christ will say, *come yee blessed of my father, take it the Kingdome prepared for you, from the foundation of the world.* Matth. 25. 34.

Secondly, that which according to their owne good works they shall receive, is a fivefold good.

First, answerable, as they in the obedience of Faith subjectively operate to the fountaine opened to *Judah* and *Jerusalem*, namely, the sacred object of justification, answerably from thence God will strengthen (a) every grace of Christ in them, as in *Abraham* we see he did.

Secondly, he also will firmly relate them that so worke to him in that sacred object, as finally from him in it, they shall never depart, so that things past, present and to come, shall not be able to separate them from him, or him from them, according to the foresaid ground, he hath sworne by himselfe, *that in blessing he will ever blesse them*, that (b) so operate to him, as to *Abraham* we see, he gave a further entrance into the Kingdome of grace, 2 *Pet.* 1. 11.

3. As in this world they have judged the sinnefull courses of unbelievers to be wicked, and the waies of wisdome as leading to God, to be only righteous and good: so likewise at Christs judgement seat to judge the world, he will have them then to adhere to him, for saith the Text, *the Saints shall judge the world*, so saith Christ, *yee are they which have continued with mee in my temptation: verily I say unto you, that you which have followed me in the Regeneration, when the Sonne of man shall sit in his glory, yee also shall sit upon twelve Thrones, and judge the 12 Tribes of Israell*: So that man rightly beleeving truth, shall (c) judge formall professors *Luk.* 22. 28. *Mat.* 19. 28. 1 *Cor.* 6. 2.

Lastly, he will give them their hearts full desire by turning their enjoying of him here by faith, into the fruition of his purchased gift of eternall glory, this honour have all his Saints, praise yee the Lord, *Psal.* 149. 9. So much for the good they shall receive according to their good works done in the body.

6.

(a) And in particular first, as by that parents of spirit they only see God *Mat.* 5. 8. *Heb.* 12. 14. So consequently as it increaseth in the degree, so him more clearly they shall see. Secondly, they shall more firmly know their present estate of blessednesse, 1 *Joh.* 5. 19, 20. Thirdly, as frō hence will redound the more glory to God from men, *Mat.* 5. 16. So the more fulnes of Heavenly consolation will redound to thē. 15 *Joh.* 11.

(b) But not to the Saints in a sleepy and lazie Faith.

(c) And may then say, we are thus blessed in submittance by free grace to receive another, and so by faith and Gods power, are brought to this you see; but you for despising this way do now receive the fruit of your own way.

Thus Gods justice rewards the (a) imperfect image or likenesse of Christs righteousnesse wrought by the Saints with a reward, which is but an Image or likenesse of the reward rendred to Christs workes, and because God loves to glorify this justice thus, in the distribution of his mercy, it is that in this third degree, man is kept (b) from a finall fall from Christ in the obj ct of Faith.

a) In some places the Scripture speakes, as if any degree of faith had his stability, because the first degree, and so the second hath a virtual tendency to the third, and will if it be improved, terminate by Gods mercifull distribution of his justice, in an indissoluble union with Christ in the object of justification. *1 Cor.* 1. 8. *Phil.* 1. 6. 2 *Thess.* 3. 3. (b) The Angelicall glory which *Adam* lost, was onely due to Christs worke, and to be possessed by him here in Faith, and there by fruition, but not due to the Saints workes, to be possessed here by them in Faith, nor in the next life by fruition, but only in this sense due to their workes, the possession of it by their degrees of faith, in which they have some small efficiency, yet that is not due unto their works properly, but only from Gods love to justice, in the distribution of his free gift of mercy to miserable man.

2 Answer.

Secondly, The Saints evill workes done in the body, according to which they shall receive, is not for sinnes of infirmity, nor for sins enormous, in which they have bin overtaken in their pursuit of this sacred object, as in *David, Salomon, and Peter*, all pardoned in Christs righteousnesse, but the evill things done in the body (according to which the faithfull shall receive) is their back-sliding so farre before the third degree of faith, from this sacred object, as that they destroy or crucifie Christ to themselves, that is, by a totall separation of their Spirits from God in this object of blessednesse, for then they do all that a wicked man doth, but not before, that is, without any internall difference from an unbeleever (c) wherefore that which they have made totall by sinne, God will make finall, denying them repentance, so blotting their names out of the booke of life, namely, Christ, in whom they were written.

(c) But so long as any of this seed of Gods word by faith remaines, hee sinned not without some internall difference from unbelevers, neither can he, because this seed remaineth, as 1 *Joh.* 3. 9.

And God in sacred Scriptures speakes to this point fully, First implicitly, as in *Exodus* 32. & 33. *blot me I pray thee, out of the booke which thou hast written*, and sundry other the like, which for brevity sake, I passe over.

Secondly, God expressed this in a figure, that is, figuratively in his elect Spouse, for to them, of them which did by an evill heart of unbeliefe depart from the living God, hee sware they should not enter the promised rest by *Iesus* the Type of *Jesus*, although they were the Children of promise in the Type, as are all right beleevers in the truth. *Heb.* 3. *Gal.* 3. 26.

Againe more fully for the House of *Israel*, this elect

Spouse

Spouſe, charging God of impartiall proceedings towards them, namely, of impoſing the ſinnes of the Fathers to the Childrens deſtruction, implyed in theſe words, *the Fathers have eaten ſower grapes, and the Childrens teeth are ſet on edge*: Ezek. 18. 2.

But to remove this falſe ſurmiſe, becauſe God could ſweare by no greater, he ſweares by himſelfe, *As I live ſaith the Lord, you ſhall not have any more occaſion to uſe this Proverb in* Iſrael; therefore he explaines his minde in this point, firſt in generall, ſecondly in particular. In Generall in theſe words.

Behold ſaith the Lord, all ſoules are mine, as the ſoule of the Father, ſo alſo the ſoule of the Sonne is mine, and therefore he referreth the ſoules deſtruction of either, to the ſinnes of him that committed it, ſaying, *the ſoule that ſinneth, it ſhall die*, ver. 4.

Secondly, more particular, for ſaith God, *if a man do that which is lawfull and right*, &c. but here we muſt remember, what to this Spouſe was lawfull and right, as formerly is declared, *Chapt. 6.* namely, intentionally to follow all the Laws of *Moſes*, as Schooling her to Chriſts righteouſneſſe in the object of Faith, the ground of all their happineſſe.

Secondly, in love to cheriſh each others, as members of his Spouſe elect or myſticall body; but from both theſe generall Rules, they were now degenerated, and therefore did not the thing which was lawfull and right, for God to cleare himſelfe from this aſperſion, proves them faulty in both. And to the firſt he implies it by ſpeaking to them negatively, for having ſaid, *if a man be juſt, and do that which is lawfull and right*, he then ſpeakes negatively, *Hee that hath not eaten upon the Mountaines, neither hath lift up his eyes to the Idoles of the houſe of Iſrael*: Implying, as they had done generally; there is proved their Apoſtaſie from the object of Faith to Idols, and the ſame is againe twice repeated in the 11. and 15. Verſes.

Againe, he proves them degenerated from the ſecond Rule, for inſtead of cheriſhing each other, as Chriſts myſticall members, they had done the contrary, wherefore ſaith God, *he that hath not defiled his Neighbours wife, neither hath come neare a menſtruous woman, and hath not oppreſſed any, but hath reſtored the debtor his pledge, hath ſpoyled none by violence*, ver. 6, 7, 8. ver. 10. God cleares himſelfe, and drawes up

the

the concluſion ſaying, *the ſoule that ſinneth, it ſhall die: the Sonne ſhall not beare the iniquity of the Father, neither ſhall the Father beare the iniquity of the Sonne*, and then God expreſſeth himſelfe impartially, both to the righteous and to the wicked in plaine termes, ſaying, *the righteouſneſſe of the righteous ſhall be upon him, the wickedneſſe of the wicked ſhall be upon him*; but ſaith God, *if the wicked will turne from all his ſinnes which he hath committed, and keepe all my Statutes, and do all that which is lawfull and right, he ſhall ſurely live, he ſhall not die, all his treſpaſſes which he hath committed they ſhall not be mentioned unto him, in his righteouſneſſe which he hath done he ſhall live: And have I any pleaſure at all that the wicked ſhould die, ſaith the Lord God, and not that he ſhould turne from his waies and live*, ver. 23. Then to this Spouſe by the rule of contraries, God ſpeakes of the righteous (a) man in her, which is the thing that proves the point in hand, for ſaith God, *when the righteous man* (b) *turneth away from his righteouſneſſe, and committeth iniquity, and doeth according to all the abominations which the wicked man doth, ſhall he live? all his righteouſneſſe which he hath done ſhall not be mentioned; in his treſpaſſes that he hath treſpaſſed, and in his ſinne which he hath ſinned ſhall he die*: ver. 24. Plainely proving, the totall and finall falling away of the Saints from Chriſt as the object of Faith under the old Teſtament, firſt implyed by the words of *Moſes*. Secondly, by a figure. Thirdly, in plaine termes.

(a) Note that the oppoſition in the Text, of righteouſneſſe & iniquity, is in one & the ſame ſubject, with this proviſo, that if he turne from righteouſneſſe to ſinne; therefore this cuts off that conceit that this righteous man was but ſeemingly righteous, for then it muſt follow, this iniquity was but ſeemingly wickednesſe, when he turned to imbrace it, and conſequenſly his dying in ſinne, was but ſeemingly death, all which is abſurd. (b) Becauſe God doth in this Spouſe of Chriſt, thus diſtinguiſh betweene the righteous and the wicked in her, as that noe middle ſort of people could remaine in her, therefore by Gods own affirmative teſtimony, the Saints may totally fall from Chriſt, and for that God will cut them off finally from him.

Joh. 13. 1.

Againe, likewiſe in the New Teſtament alſo, our Saviour Chriſt loved his own to the end of his life, therefore after his laſt Supper, having waſhed his Apoſtles feet, his corporall departure from this world drawing neare, takes occaſion from thence to expreſſe himſelfe in ſeverall inſtructions to them, and amongſt the reſt in this point.

And firſt ſaith, *yee are cleane, but not all*: Joh. 13. 10. 11. Implying, *Iudas* was not cleane, and ſo explaines himſelfe in the 26 verſe, and *Iudas* having received the ſop, being gone out from him and them to betray him, then to them ſaid *Ieſus, the Sonne of man is glorified, and God is glorified in him*; meaning by his death, and thereupon he exhorts them to cheriſh

cherish each others in love according to his owne example towards them, *verse* 30. and 34. Likewise *Chap.* 14. as for afflictions and sorrowes, which would befall them in the execution of their commission after his departure, hee bids them, *quiet their hearts by beliefe of God, and also in him, with promise to send the comforter to them, &c.* from *verse* 1. to the 32. *verse* And *Chapter* 15. he compares himselfe to a *Vine* with branches, for that's implyed, and his Father to a *Husbandman*, pruning some, and cutting off some, *Verse* 2. and *verse.* 3. he applyes this doctrine to the 11. Apostles, in particular *Iudas*, being absent. Now saith hee, *yee are cleane*, and then shewes them how they came so to be, saith hee, *through the* (d) *word which I have spoken unto you*, implying their justification and sanctification by union with him, as the object of faith. wherefore saith he, *abide in mee, and I in you*, and then gives them a reason why they should so doe, because, saith he, *the branch cannot beare fruit of it selfe, except it abide in the vine; no more can yee, except yee abide in mee*, Verse 4.

(a) If Christs Word, then not Christs washing their feete made them cleane, onely it was a signe of Christs love which did effect it, wherefore if *Peter* had refused it so propounded, hee had rejected Christ in his love, as did *Iudas*, although he suffered him to wash his feet, because the outward signe not received by a right beliefe of truth, leaves mans sinne in the guilt and attracted habit unweakened and unremoved, as here in *Iudas*, although Christ extended this outward signe of his love to him at his corporall departure from this world, as to the other eleven.

He then applyes the point more close unto every of them saith he, *I am the vine, yee are the branches: hee that abideth in me and I in him, the same bringeth much fruit, for without mee yee can doe nothing*, whereupon hee gives them a fourefold reason why they should so abide in him.

The first is drawne from the danger which will insue, if any of these 11. doe not abide in him, namely, perishing from him for ever; for saith he, *if any* (b) *man abide not in me, hee is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned in eternall wrath*, for that's implyed: so that this first reason expressely proves the point, namely, that the Saints shall receive according to what they have done in the body for their evill workes of crucifying Christ to themselves by a totall apostasie from him, as the object of faith.

(b) That is, any of you eleven, or any other man, which is ingraffed into me, the true Vine, as now are you, being cleane through the word which I have spoken.

The second reason to abide in him, is intermingled with a direction how to abide in him, the reason it selfe is drawne from the contrary good which would redound to these eleven Apostles, if they did so abide in him; the direction

rection is this, that hee by his Word of truth, ſhould abide in them, and they by beliefe of it, muſt abide in him; the good which will redound to them, they then ſhall have their hearts deſire, and both comprehended in theſe words, *If you abide in mee, and my words abide in you, yee ſhall aske what yee will, and it ſhall be done unto you.*

The third reaſon is alſo double, partly reſpecting God, partly reſpecting themſelves, and both comprehended in theſe words, *herein is my Father glorified, in that you bring forth much fruit*, for ſo ſhall yee be my Diſciples. that is, for ſo ſhall you come and be eſtabliſhed to continue my Diſciples, as now yee are; wherefore he further ſaith, *Abide in my love; if you keepe my Commandements, you ſhall abide in my love, even as I have kept my Fathers Commandements, and abide in his love.*

The fourth reaſon to induce them to abide in him as the object of Faith, is drawne from that remaining tranquillity which will redound to them from him as the founta in opened; wherefore ſaith he, *theſe things have I ſpoken unto you, that my joy might remaine in you, and that your joy may be full*, Verſe. 11.

All which arguments to inforce theſe cleaven Apoſtles ſo to abide in him, implyes what formerly is expreſt in the firſt reaſon, namely, that they other wayes will come to fall totally by their remiſſeneſſe, and come to a finall ſeparation from Chriſt by Gods juſtice: Likewiſe the Apoſtles themſelves rightly taught the ſame doctrine, both of themſelves, and of the Saints in generall; as for inſtance, Saint *Paul* to the *Romanes*, *chap.* 11. ſaith, *thou ſtandeſt by faith, be not not high minded, but feare; for if God ſpared not the naturall branches, take heed leſt alſo he ſpare not thee*, verſe 20 & 21.

Againe, he ſaith, *the juſt ſhall live by faith, but if any man draw backe, my ſoule ſhall have no pleaſure in him*, Heb. 10. 38. and ſaith Saint *Paul*, *I keep under my body, and bring it into ſubjection, leſt that by any meanes when I have preached unto others, I my* * *ſelfe ſhould be a Caſt-away*. Hee further ſaith, *it is impoſſible for thoſe which are once enlightened, and have taſted of the heavenly gift and were made partakers of the holy Ghoſt, and have taſted of the good Word of God, and of the powers of the world to come, if they ſhould fall away, to renew them to repentance, ſeeing they crucifie to themſelves the Sonne of God afreſh, and put him to open ſhame*, 1 Cor. 9. 27. Heb. 6. 4. So much for the proofe of

* And thoſe Scriptures which ſeeme to ſpeake contrary to this point, ſhe them cleared in theſe *pages* in the margent: *pag.* 122. & 123. 137. 142. 144. 145. and from 118. to 120. & 134. Alſo ſee thoſe Scriptures expounded in point of election on which the Saints ſtability is thought to be grounded, as from *pag.* 85. to 87. and *pag.* 65. and from *p.* 72. to 77. and ſee the reaſons why *Saleiwns* and *Peters* fall was not totall nor finall, and alſo the unmoſt line of Gods mercy to miſerable man, ſee the ſecond Objection in the 12. *chap.*

of the third Reason, that God loves to glorifie his Justice by the distribution of his Mercy, even to the members of Christ, without any personall respect, therefore much more to all mankinde, and to all alike; as hee preached to *Cain* in the first modell *if thou doest well, shalt thou not be accepted? if thou doest not well, sinne lies at the doore.*

Hence observe, all mankinde, none excepted, ever since *Adam*, was cast out of the Garden of *Eden*, are, and so shall be to the end of the world, in one of these three conditions or estates: first, either in the universall grace and favour of God by Christ Jesus, and this is before the gift of justifying faith: or secondly in the speciall grace and favour of God in Christ Jesus, and this is when man by beliefe of truth is knit to God in Christ, as hee is the object of Justification.

Or thirdly, in the state of rejection from the first, as was *Cain*, before he came to Faith; or from the second, as are some of the Saints, for their apostasie from Christs owne testimony by his doctrine to his peculiar Apostles, *Iudas* being absent, and *Pauls* testimony of himselfe and other Saints, and of Christs nationall Spouse by Gods testimony, *Ezech.* 18. and as wee see by woefull experience this sixteene hundred yeeres and more.

Againe, I having precedently defined what is the perfection of justifying faith, I will now define what is the perfection of the man in whom it is; or thus, what man is a righteous man. Man in his first estate was righteous, because his intentions and operations was an exact perfection of degrees according to natures most right rules in the estate of creation, as *Chap.* 1.

The definition of a righteous man.

But now in this fourth estate of man, hee is a righteous man, who in any degree doth by a right beliefe submit, so as that he receives Gods gift of Christs righteousnesse imputed to eternall life by salvation, desireably endeavouring to conforme to that righteousnesse in some degree to sanctification. I say, in the perfection of parts (*a*) of inherent holinesse: for the perfections of Christs righteousnesse, is not attainable by men nor Angels, in the perfections of degrees. So that a righteous man in this life, stands as an imperfect member, united by faith in love, to a head perfect in righteous workes or righteousnesse.

(*a*) When the Apostle saith, *we speake wisdome, to them that are perfect*, he meanes man in the perfection of Faith and not perfect in righteousnesse.

CHAP. XII.

Answering Objections made against severall points precedently delivered in this Treatise.

Question. 1. *Object.*

FIrst, it will be objected, *Solomons* backsliding was totall, yet not finall, though hee did all that the wicked man doth, because against so great light of heavenly wisedome, hee turned his minde into darknesse by sensuall delights and Idolatrous abominations, consequently hee crucified Christ to himselfe, and yet his fall was not finall; for hee returned to God in the object of Faith.

Answ.

Salomon under the Law of *Moses*, of a believer, went the farthest out from God of any that ever returned to God againe, by Faith in the object of Justification; therefore the Scripture speakes but implicitly of his repentance, as if his name had beene blotted out of the booke of life, to teach others not to be high minded, but feare.

Againe, his fall was not totall, because God extraordinarily reserved some virtuall seed of beliefe in him to the object of Justification, and therefore his backsliding was not totall, nor internally, doing all which the wicked man doth; for as long as the least degree of that seed remaines that man is in Christ the object of Faith, and that God did reserve a seed, is cleare by his speciall and particular promise made to *David* in *Salomons* behalfe, saying, *if hee commit iniquity, I will chastice him with rods of men, and with the stripes of the children of men, but my mercy shall not depart away from him.*

And the ground of this extraordinary mercy by promise was this, because *Salomon*, as sitting King on *Sion hill*, the promised sonne of *David*, hee so was in those dayes a remarkeable figure of Christ, the Sonne of *Davids* eternall throne; therefore God extraordinarily reserved in *Salomon* a light of beliefe, virtually to Christs righteousnesse, as imputed to the * glory of his owne grace in *Salomons* eternall salvation; therefore his fall was neither totall nor finall.

* If for the glory of Gods grace, then not for love to *Salomons* person, more then to any other mans person; for Gods love to all mens persons is one and the same, as appeares in the grounds of Gods love in his gift of Christ to the world, *pag.* 40, 41.

2. *Object.*

Secondly, it will be objected; Saint *Peter* did all that the wicked man doth, extinguishing greater light in himselfe then ever did *Salomon*; for he was an Apostle, and saw the great

great workes of Christ, and heard his sacred doctrine, as dropping from his sacred lips, and hee cursed himselfe, he knew not the Lord of glory, and sware he knew him not against his owne knowledge; so consequently, hee did all the wicked man doth, crucifying Christ to himselfe totally, and yet was renewed by repentance; therefore his fall was not finall although totall.

The Lord said, Simon, Simon, *behold, Satan hath desired to winnow you, that hee may sift you as wheat, but I have prayed for thee, that thy faith faile not*, Luke 22.32. as if he should say, by reason of your rashnesse and remissenesse to my gracious admonishments; Satan hath much desired to take an advantage against you, totally to extinguish thy faith and love to me, but my request to my Father hath beene more then ordinary for thee, that thou mightest not perish from mee, therefore in time of needs, Christs words of precedent admonishment, was remembred to *Peters* soule, for his returne to him in the object of Faith, *Luke* 22. & 61. and the ground of this extraordinary mercy was two-fold. *Answ.*

First, because he being a believer; therefore as Christ is the Saviour of all men, so especially of *Peter* in this his backsliding, more then to *Iudas*, who was not a believer; for, saith the Text, *hee is the Saviour of all men, but especially of them that believe.*

Secondly, not onely a believer, but a believing Apostle set apart to publish the Gospell to the world, therefore more to Christ then an ordinary believer, and therefore Christs Prayer was for him more then ordinary, and therefore it was, that his fall was neither totall nor finall; for whensoever it is totall, it is finall; and in some twice dead, and pluckt up by the roots, and so none can be but those which have beene right believers; for to be twice dead, implyeth to be twice alive: the first life is the precedent infusion of amity to God, and enmity to Satan; or, if it be renewed, and this is a life preceding faith flowing from the universall grace of the Covenant of life and glory, as before is proved.

The second life is the life of justifying Faith, I meane man rightly united by believing, to Christ the object of life, and when he dies to the later, he dies to the former also, and therfore twice dead, and never lives to God againe in Jesus Christ, *Iude, vers.* 12. And for the close of the point, here

obſerve, that as *Manaſſes* and *Paul* were the onely two in ſacred Scriptures that by their apoſtaſie from Gods univerſall grace in Chriſt, went the furtheſt diſtance out from God before Faith that ever were received to mercy; whence *Paul* rightly ſaith, That *Chriſt ſhewed all long ſuffering and patience towards him, himſelfe being the chiefe of ſinners*, meaning, in this particular reſpect.

So on the contrary, *Salomon* and *Peter*, after true faith in Chriſt the object of life, were the onely two men mentioned in Scriptures, which by apoſtaſie, went the furtheſt out from God, that ever returned, and was received to mercy; ſo that in theſe foure in each condition, God hath ſhewed us the utmoſt line or length of the riches of his mercy, in which hee will be pleaſed to glorifie his grace to miſerable man: For if *Salomon* and *Peters* ſpirits had but degenerated into *Manaſſes* and *Pauls* hatred, they had fallen into the unpardonable ſinne.

So on the contrary, if *Manaſſes* and *Pauls* degeneration had beene from *Salomons* and *Peters* life of juſtifying beliefe, or but from beliefe of divine teſtimouy, as divine teſtimony, they had fallen into the unpardonable ſinne, wherefore Saint *Paul* right ſaith of himſelfe, *I did it ignorantly in unbelief, therefore obtained mercy*, implying, otherwiſe hee had never beene received to grace or glory.

2. *Object.* (a) Yet the will of man is no more free from ſinne, nor free to righteouſneſſe, then it is freed by Chriſt, therefore to attribute any thing well done by man from the force of his pure naturals is abſurd, See the margent, *pag.* 26. and *pag.* 28. & 38. 121.

It will be objected, mans will is naturally ſeene, (a) chooſing, or refuſing all objects vlountarily according to its naturall liberty, conſequently it cannot be terminated ſo firmly to Chriſt, as not to fall finally from the object of life.

Anſwer. (b) If in that generall apoſtaſie, God did reſerve the wils of 7000 ſo to himſelfe as that they did not bow the knee to *Baal*, and alſo will reſerve the wills of men to be a Church to him amongſt us *Gentiles*, ſo as that they ſhall never depart totally from Chriſt, in the object of juſtification, as hath the Church of the *Iewes* this 1600. yeeres; and alſo in thoſe dayes when he ſhall call backe the *Iewes*, that he will then ſo reſerve their wills to him in that object, as they ſhall never more depart from being a Church; then why may not the wills of theſe men, which ſo operate to God, be for the glory of his juſtice in the diſtribution of his mercy, ſo reſerved to God in the object of juſtification, as that finally they ſhall never depart from him in it, notwithſtanding the wills naturall liberty, which is alwayes free in its choyce.

If (in Juſtice) God to evill men by detaining his ſpirit from them, they then are neceſſitated to doe evill, being ſervants to ſinne, and free from righteouſneſſe, notwithſtanding this naturall (b) freedome of their wills in the midſt of light manifeſted to them, as in the rejected *Iewes* we ſee formerly proved. Then why not on the contrary? can-

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not God according to his promise reserve the will of man to himselfe, in the object of life, so as it shall never finally depart from him in the object of Faith, and reserve it's naturall liberty free, as when hee was found of the *Gentiles* which sought him not, perswading *Iaphet* dead in sinnes and trespasses, to dwell in the tents of *Shem*? as at the preaching of *Peter*, 500. in the voluntary freedome of their will returned to him.

Againe, as if it could not be done by God, because our reason doth not perceive the manner how he doth it: as for example, Hee made the yron to swim, and yet it was yron still, as it was in its nature, when it did sinke to the bottome of the river: By the same reason we may question the growth of our bodies; for although we see they are growne in height and bignesse, yet the manner how they doe grow is invisible to us. 1 *King.* 6.

Likewise our corne which wee sow, the manner how it growes is invisible to us, and so is the operation of God to this growth of a reasonable soule, to him in this object of life, as is implyed by our Saviour, *Mark* 4. 28. *Iob* 3. 8.

And from this same ground whence wee know not the specificating internall formes of things; it is, that we know not God his terminating of the will, wherefore, wee must in this point live by faith, that God doth it according to his Word, and so rest.

It will be objected, that although, *Mat.* 25. Christ impartially renders to every man according to his works, either as they did rightly use, or wrongly abuse the talents; yet hee then at first gave some men more talents then others, and to some fewer, consequently some at the first are indued with more abilities, whereby they may attaine this third degree of the perfection of faith, and to others fewer abilities, consequently Christs proceedings herein was not equally alike to all; for it must be farre more hard to some, to attaine perfection of Faith, then others; consequently all could not attaine this stability alike. 4. *Obiect.*

Yet in this unequall distribution, Christs proceeding is to all and all alike, without personall respect to one more then to another; for if hee honoured some men with more excellencies then hee did others, as he ever did, and will to the end of the world, yet it was not with any respects of love to those men persons more then to others, but as to a *Answ.*

part

part for the good of the whole and for his owne praise in all: as for instance, when God gave to *Bezaleel* and *Aholiab* and others the spirit of wisdome, more then to the rest, was it not to build the Tabernacle? and the Temple, those figures of his favour in this object of life and glory, to build up the Congregation to him in this sacred object of Faith, *Exod.* 31. 2. 6.

Likewise God honoured *Daniel*, *Mordecai* and *Hester*, but was it not to continue this nationall Spouse to himselfe in that relation? and so *Moses*, *David*, and *Salomon*, to the same end.

Againe, in the new Testament to some hee gave the faith of miracles; some to speake all languages, some the gift of prophecie, some Doctors, some Apostles, but was it not for them whom he predestinated to this glory with *Abraham*? namely, the *Iewes*, and also us the *Gentiles*; and for this end it was, why he so highly honoured *Abraham*, from the den of divells, to be a friend of God; that so God might become friends with us in Christ, to the glory of his owne grace, but whereas sinne in us by our apostasie had abounded against him: so he on the contrary by them might in Christ superabound in mercy to us; for if the meanes as a meanes be inferiour to the end, as certainly it is, then their superiority was to make them subject to our good in Gods glory by Christ Jesus. Therefore Gods proceedings is equally and all alike, without personall respects to any more then others.

5. *Object.* It will be objected, that all mankind which are damned in eternall misery, occasionally perish for *Adams* offence once committed, consequently God willed *Adams* fall, as an occasion or meanes to their damnation, consequently by them their damnation is unavoydable; for who hath resisted his will?

Answ. I deny that God willed *Adams* fall so much as an occasion to the damnation of them that perish; for as already is proved, God willed their rise to him in Angels glory, in as equall a ballance as our fall into misery, and God did not onely excitively draw out *Adams* faith and love to worke up according to the covenant, to partake of Angels felicity; but also on the contrary, in simple and plaine termes, told him of the evill, namely, death, certaine death immediatly would ensue, if hee did disobey; therefore God willed

not

not *Adams* fall so much as an occasion to the damnation of them that perish.

It will be again objected, that God, if he had pleased, could have made *Adam* unremoveably to have repelled Satans temptation, to attaine that glory, but did not, consequently. *Adam* wanting that strength, God therefore will'd his fall to the foresaid end. 6. *Object.*

I answer, hee could, but did not. yet the inference followes not. because God gave him power enough so to will that he might be able, if he would have applied himselfe in point of triall as he might and ought; therefore he wanted it not: for it is one thing, not to have a thing, and another to want that thing wee have not: For example, a man not having a sword, having no occasion to use it, wants it not; so the Cedars in *Libanus* having not the locall motion of the stately Lyon to attaine their perfections, not yet doe they want it, because in their kind they attaine their perfections with that power, and in that place, which is assigned them by their Creator; so might *Adam* in that present condition assign'd him by God, as appeareth, *Chap.* 3. therefore God willed not *Adams* fall to the aforesaid end. *Answ.*

Againe, if *Adam* had had any more perfections and meanes to attaine the end of the Covenant, then what hee had, it would have fallen in as a part of his wages for the worke before his tryall, and that could not be, because the covenant for any more good or any evill equivalently contrary, was to be as he did obey or disobey; therefore God willed not his fall to the foresaid end; and if hee did, this would follow, that God onely pretended that good in the Covenant, but never intended it according to the conditions expreſt, consequently, God was in it, as the Divell implyed to the woman, but an Impostor, and the Divell onely the true speaker; but this was the Divels lie from the beginning, and hee the father of it in all men which now so thinke or speake, but Satan and man adhering to him, shall be found lyars, and God for ever true in his Word, keeping promise, and covenant, simply * and plainly according to the expressions of his minde, to mankind, without personall respects alike to all.

* Therfore God doth not tender eternall life by his revealed will to man, whom he by his secret will hath reprobated to unavoydable damnation.

It will againe be objected, God knew before hee put *Adam* to that triall, that he would fall in that worke, and yet put him upon it, consequently he will'd his fall to the foresaid end. 7. *Object.*

Answ. Hee did know it, yet I deny the inference to be rightly deducted; for as God did know what *Adam* would doe, so also hee knew what himselfe would doe, namely, shew himselfe faithfull in mercy to his faithlesse creature, then in misery by his owne default, that then by his free gift of righteousnesse imputatively, hee would glorifie his grace upon all mankind to justification of life, as is described.

Againe, it was needlesse for God to will *Adams* fall, so much as an occasion, much lesse, as a cause to any mans damnation, to the eternall praise of his Justice, because, as formerly is proved, if *Adam* had kept covenant, as hee might, hee then had rendred God the eternall praise of his Justice by the everlasting felicity of all mankinde, and by Satans just condemnation to all eternity, as *Chap.* 2. *pag.* 12. and 13.

Againe, suppose that which I will not grant, that by *Adams* fulfilling the Covenant, God had not so received the praise of his Justice eternally, yet by the second *Adams* fulfilling the Covenant, I am sure he hath to the full in every respect, as *Chap.* 8. therefore, though all men were saved by him, as certainly they might, if they would but submit to receive that gift of righteousnesse in the power of Gods grace, and mercifull supportance, as is proved, therefore God never intended that which was needlesse, that is, not *Adams* fall, so much as the occasion of any mans damnation, much lesse as a cause thereof.

8. *Object.* It will again be objected, that all mankind which perish in eternall damnation, could not so perish, if God had not willed it; therefore they perish by the will of God.

Answer. True it is, that God doth will the damnation of all that perish eternally, as formerly is proved at large, by his proceedings, without any personall respects, in his justice, by the distribution of his mercy in Jesus Christ; as to *Cain*, the old world, and by his rejection of his elect Spouse the *Jewes*, and all *Gentiles*, which to this day turne the grace of salvation to wantonnesse, walking after the flesh, proudly despising this day of grace, as a meanes to receive his free gift of righteousnesse imputed to their salvation, and so reject their owne day of eternall glory; therefore as saith Christ, as before I noted; this is the condemnation, *that light is come into the world, and men loved darknesse rather then light, because their deeds were evill*, that is, in winking at the light.

light, that so they might the more fully follow their own Lusts, for thats implyed *Luk.* the 14. & 18 *Iob.* 3. 19.

Against I answere, that God so willes the damnation of them which perish for ever, that yet he would rather glorifie his grace in their blessednesse for ever, then his justice in the eternall ruine of his creatures, as appeares through all generations of mankinde, as is largely proved through this whole Treatise from Gods word of truth, yet to his word he hath added his oath, to put the point out of doubt, because he can sweare by no greater then himselfe, therefore hee sweares by himselfe: *As I live* saith the Lord God, *I have no pleasure in the death of the wicked, but that the wicked turne from his way and live, turne yee, turne yee, from your evill waies, for why will you die,* &c. Ezek. 33. 11. Therefore notwithstanding all these objections, the point stands firme, that Gods proceedings is without any personall respect, intending and extending to mankinde equally and alike to all, for life and death eternall; and because God from the time hee cast *Adam* out of *Paradise*, hath proceeded not only in his universall grace in Christ Jesus, but also in his most special grace, even to the members of Christ without any personall respects, consequently he will proceed so to all mankinde, till time shall be no more.

(a) Wherefore Saint *Paul* prophecying of future times, concerning the Church of the *Gentiles*, saith, *because they received not the love of the truth*, that is, as conveying to them the object of justification for life and glory, therefore God would deliver them up also from his grace and truth, to their belief of Satans lies, and so leave them to perish in their own corruptions, for saith the Text: *Antichrist his coming (shall be after the working of Satan with all power and signes, and lying wonders, and with all deceivablenesse of unrighteousnesse in them that perish.* But the ground why Satan thus prevailes, is expresst in the Text to be, because the (b) *Gentiles* received not the love of the truth, that they might be saved: Implying, that the

(a) Gods spirit in *Paul* foreprophecying mans ungrateful wickednesse, and Gods justice to proceed thereupon, therefore to this head may be referred Gods dealing with *Ahab*, and the Prophecy that went of *Iudas*, and the like, *Acts* 1. 16. 20.

(b) Gods justice upō the Church of the *Gentiles*, for their ungodlinesse against him, in his great mercy toward them was it, which gave way

to the Machivill anrising of the Beast, namely the Romish Antichrist in Christendome, therefore although it was against Gods will, & willingly and not in the distribution of his mercifull goodnesse, yet according to his will in the administration of his justice, upon this ungratefull Church, for nothing is not can be directly against Gods will but respectively, as in *Iudas*, it was Gods justice to deny him his spiritual grace, to keepe him from that treacherous act, for denying Gods spirit operations to follow his covetousnesse, for saith the Text, *he was a thiefe, and had the bagg*; and to this case is that to be referred, *Acts* 2. 23.

production of Antichriſt, was from the Churches owne corruption *, and Gods juſtice leaving them for their great ungodlineſſe, and that to this end, that they might periſh in their own corruption, for ſaith the Text, *that they all might be damned which beleeve not the truth, but had pleaſure in unrighteouſneſſe*: that is, under Gods ſuperabounding mercies for that is implyed, and the ground how this great Antichriſt became the great ſcourge of Chriſtendome, is this, becauſe anſwerably as he did riſe by degrees in the pretence of the Celeſtiall verity to Satans Throne, in his myſtery of iniquity, ſo anſwerably hee did extinguiſh that ſacred myſtery, which he did but pretend, not only by incloſing it in an unknowne tongue, and his falſe gloſſes in Annotations upon the Remes Teſtament, but moſt ſpecially by his deviſed lie of the Doctrine of mans own meritorious works, for their juſtification to their eternall felicity. For ſo hee turned the oracle of life and glory into Satans darkneſſe, as that liar and murtherer from the beginning; but this prophecie of Saint *Paul* gives us a demonſtrative deſcription of this great Antichriſt in three particulars.

First, by his place of reſidence.

Secondly, by the height of his aſpired Throne.

Thirdly, by what ſhall remove him from his place, by his finall ruine. Of theſe briefly.

1. First, his place of reſidence is not within the place of Paganiſme or Turciſme, where Gods eſpeciall preſence is moſt remote, for ſaith the Text, *he ſitteth in the Temple of God*, implying, his ſeat is where Gods moſt ſpeciall preſence of grace in Chriſt, is moſt demonſtratively reſiant, as once it was in the Temple at *Ieruſalem* to his elect Spouſe, more then in any place of all the world beſides, the which now is only in the confines of Chriſtendome, Gods viſible Church of the *Gentiles*, therefore his ſeate at large, is only within Chriſtendome, but his moſt peculiar ſeate is in the ſecond point following.

2. Secondly, alſo he is to be knowne by the height of his Throne, who as ſaith the Text, *oppoſeth all that is called God*, or that is worſhipped: So that he as God ſitteth in the Temple of God, ſhewing himſelfe that he is God. Implying, that the height of his aſpired Throne in Satans darkneſſe, is not only demonſtratively above the Thrones of Kings, and Emperors within Chriſtendome, but in the place

* Therefore it is a dãgerous tenet to make the Primitive Church our patterne, for as witneſſeth the Apoſtle in his time the myſtery of iniquity began to worke, therefore the ſafeſt way for Chriſts Spouſe, is to keepe cloſe to the ſacred Scriptures, and Gods Spirit for her guid, both for Diſcipline and Doctrine.

place where God most properly doth demonstrate himselfe in the glory of his grace, which is twofold: that is, in the object and in the Subject, namely in the object of justification, and in the Subject, that is, mans beliefe of that object, in both which respects Antichrist doth spite.

Fitst, by extinguishing Gods guift of Christs righteousnesse, as imputed to mans (a) justification and salvation, which is the only object in which God sits most properly, as in his mercies-seate, to the praise of his glorious grace in the salvation of the world.

(a) Justification in the object, is God the fathers gift of Christs righteousnesse reached unto man by his instrument the word of truth, as was the brasen Serpent by an instrument of wood: but justification in the Subject, is man, which by right beliefe of truth doth receive into his minde that object, as the eye did the brasen Serpent, and in that instant of time, this mans sinne is removed from his person, as farre as the East is from the West. I doe not meane a totall removall of sinne inherently, but a totall removall of the guilt and punishment of sins, past, present, as long as he doth so adhere unto that object actually, or virtually, but no longer.

Secondly, not only by extinguishing this sacred object, but also the Subject, namely the mindes of mankinde, to extinguish that beliefe from them, by which God ought to sit as in his inner-most part of the Temple, by their beliefe in the object of justification, so to receive his worship and glory in their eternall salvation, but in Gods owne most proper seate.

In both these respects hath the great Antichrist set himselfe as God, by bringing the mindes of most men to embrace and subject to him, by their beliefe of his lying doctrine, of their own meritorious works, yea of supererogation, for their own and others eternall felicity, so in a mystery he is worshipped, under a pretence of the Celestiall verity, having made void this object of justification, as also all obedience of faith to God in that justifying relation; so hath hee subordinated God beneath himselfe, and advanced himselfe in a mystery, above all that is called *God*, or that is worshipped within the confinis of the (b) visible Church of the *Gentiles*. So likewise for a continued supply, to support his blasphemous Throne, he hath fram'd to himselfe severall Religions, orders of seeming sanctitie, and his purgatory prayers to Saints alive and dead, his abounding in superstitious and Idolatrous worship, all tending but to the support of his Apostate Chaire of Thronized glory in Satans darknesse, under the pretence of Gods Celestiall verity, only to abound in what is Terrestrially sensuall and Divelliſh: Wherefore the Religion of the Papacie

(b) I meane the Greeke Church with the rest, for although they are in the Turks dominions, yet they are not of the Turcisme.

is rather after the rules of * Machivell, then after the rules of Holineſſe from ſacred Scriptures; and the truth is, the whiſpering Divinity which is in *Rome* muſt needs be this, that there is no God; for if it were not ſo, how durſt they thus adulterate the ſacred Oracles of the eternall Deity, and to ſend forth that cup of Fornications, for the Kingdomes and Kings of the Earth, to drink down her poyſoned Doctrines. *And ſo much for the height of the aſpired Throne of this child of perdition.*

Thirdly, that which ſhall be his removall from this place by his finall Ruine, in a word is no more but this, that as his riſing was by lies in all deceivableneſſe of unrighteouſneſſe, in the darke myſtery of iniquity, under pretence of Gods ſacred verity; ſo on the contrary, his deſtruction ſhall come on by an out-breake, or bright ſhining ſimplicity of the ſacred verity to mankinde; and this is it which ſhall be his ruine: for (ſaith the Text) *that wicked one ſhall be reveal'd whom the Lord ſhall conſume with the Spirit of his mouth, and ſhall deſtroy with the brightneſſe of his coming*, 2 Theſſ. 2. 8.

Likewiſe as Saint *Iohn* ſaw the riſing of this great Antichriſt by divers viſions, ſo alſo he ſaw his fall, and finall ruine in two particulars, ſuitable to what Saint *Paul* ſpeaketh in this place. Firſt, he ſaw Chriſt the faithfull and true witneſſe, fighting againſt the Nations, which did adhere to Antichriſt, and that with the ſword of his mouth: or as Saint *Paul* hath it, *with the Spirit of his mouth*, meaning, by his word and Spirit, *Rev.* 19 ver. 11. 20, 21. So alſo in the 17 ver. he ſaw ſome one ſpeciall inſtrument or meſſenger of Chriſt abiding or ſtanding in the bright demonſtration of the ſimple truth of his ſacred Oracle, ſo excitively ſtirring up Kings and Kingdomes to the deſtruction of the beaſt, for ſaith St. *Iohn, I ſaw an Angell ſtanding in the Sun*, implying, Chriſt in the brightneſſe of his coming, as St. *Paul* hath it, and ſaith the, *he ſpeak with a loud voyce*, that is, to exhorting by way of triumph * to the finall ruine of the Beaſt, together with the bond and free Captaines and Kings of the Earth, which ſhall periſh in the damnation of the great Whore, as it is in that 19 Chap.

Wherefore beware O ye Kings and Kingdomes of Chriſtendome, that there be not found in you the poyſoned cup of the fornications of the Beaſt; for if the eternall Deity do cut

* Machivells Prince, *p.* 118. 139. 140.

* For when Chriſt ſhall thus repleniſh his Church by his word and ſpirit, then ſhall the ariſe againſt the *Roman* Antichriſt with fire and ſword, and ſo prevaile.

cut off the Spirit of Princes from the day of grace, and the day of glory, to sinke them downe into eternall Torments, because they regard not his works, nor the operation of his hands, them whom will he spare in the day of his fierce wrath, at the finall damnation of this great whore? *And so much for what shall be, her destruction.*

Psal. 76. 12. Esay 30. 33.

Yet let no man be so bold to believe or judge, that all mankinde which are within the deluded Papacie, as intangled therein, that they are all reprobates and cetaine to perish in the damnation of the great whore, for some mens mindes, even of them, stirre at truth as truth; because Antichrist must make some shew of the sacred verity in some respects, even against his will, for that as he knoweth the shew of truth is his helpe, so also he knowes the practise of it in simplicity, is his hindrance to his aspired end. Yet these mens hearts in that small light in much confusion, implicitly desire Christs righteousnesse as imputed; wherefore God who is rich in mercy, will not breake those (a) bruised reeds, nor quench the smoaking flax, but even cherish and strengthen their mindes to him, for *Rev.* 18. 4. Saint *John* saith, *I heard a voyce from Heaven saying, come out of her my people, that yee be not partakers of her sinnes, and that yee receive not of her Plagues.* Which words imply seaven particulars.

(a) These precedently by their error in judgement, may be against Christ, as apeareth by his truth in his reformed Churches, although for Christ in respect of their affections according to that dark light shining in the Papacie; and here we may admire and cry out, oh the depth of Gods justice & mercifull goodnesse in wisdom, so interminglingly administred to the children of men.

1.

First, this voyce from Heaven is some out-breake of the Heavenly Doctrine in the purer Churches.

2.

Secondly, when it is said *saying unto them*, it implies it was extended by Gods mercifull hand of providence to this people, as living intangled in the defilements of the Papacie.

3.

Thirdly, when it calls them to *come out*, it implies, they were deluded in her fornications, as if they had bin of her number.

4.

Fourthly, it implies, that this voyce to these people is Gods last warning, to *come out from her*, to escape the eminent danger.

5.

Fifthly, when it saith *my people*, it implies, this heavenly voyce refresheth their Spirits, as from God graciously answering them in their uprightnesse, notwithstanding their intanglements in the defilements of Antichrist.

6.

Sixthly, when it is said, *lest yee be partakers of her sinnes*, it implies, that after this out-breake of light, shining to them

in

in that darkneſſe, if they come not out, God will then impute thoſe intanglements to be their partaking of the ſins of Antichriſt.

7.° Seaventhly, when it is ſaid, *leſt you be partakers of her Plagues*, it implies, God will glorifie his juſtice in the diſtribution of his mercy to them without all reſpect of perſons and to all alike, as is precedently deſcribed.

And if it be ſo, that Gods grace in Chriſt Jeſus, is both intended and extended univerſally to all, without reſpect of perſons, and to all alike, as here you ſee is proved, then hence obſerve, that thoſe odious Aſperſions that diſgrace this doctrine as falſe and untrue, are unjuſt; as that this doctrine doth uſher in Popery into the *Church* of God, and that it is the doctrine of *Pelagius* or of the *Semi-pelagians*, meaning, that it is the doctrine of *Arminius*, for this doctrine of univerſall Grace, is Gods, and not mans, and without this ſtreight line of this doctrine, harmoniouſly flowing from ſacred Scriptures, it is impoſſible to raze out the foundation of Popery underſtandingly, to the capacities of mankinde; and the ground of it is this, becauſe the ſacred Scripture in it ſelfe hath no uniforme body, but in this doctrine of univerſall grace in Chriſt Jeſus to all mankinde, and to all alike, by which Chriſt in the brightneſſe of his coming, and the ſpirit of his mouth will conſume and deſtroy the great Antichriſt and monſter of Chriſtendome, as formerly is proved; wherefore I muſt as the rule of truth bindes me, thus judge of that holy man *Arminius*, that he is not to be reckoned one of the laſt wormes of the Lord Jeſus Chriſt, becauſe this man in thoſe darke times of the knowledge of this point put forth all his power according to his light and talent, againſt great oppoſitions, to maintaine and preach, that God in his gracious mercy in Chriſt Jeſus, doth both intend and extend it univerſally alike to all mankinde, without reſpect of perſons. Therefore in him God accepted the will for the deed, and ſo muſt we.

And on the contrary, as for reverend *Calvin*, his ſtiffe maintaining that error, which made the waters of life bitter to mankinde, namely, *that God hath perſonally decreed before*

° For Mr. *Peter Du-Moulin* chargeth him with holding theſe points, firſt, that God elected ſome men to eternall life upon his foreſight of their faith. Secondly, that *God* elects all men to eternall life, under the condition of faith. Thirdly, that originall Sinne is *Infirmitas*, hath no reſpect of vice or ſinne properly called, for nothing is ſinne or vice, unleſſe it be committed by free will. Fourthly, that *Arminius* againſt Mr *Perkins* affirmeth, that mans will is free to good, as to evill without grace; the which points in this Treatiſe, are clearely proved from Scriptures to be errors. See *Peter Du-moulin* againſt *Arminius Cap.* 8. *p.* 48. & *Cap.* 27. & *Cap.* 28. *Cap.* 30. *p.* 256.

the world, to unavoydable destruction, the greatest part of mankinde, for the everlasting praise of his justice, and personally elected the lesser part unavoydably to eternall life, for the praise of his glorious grace. I say, notwithstanding this holy mans error, his works and great labours savour of most unfeigned Godlinesse, which setteth a Crowne of reverence upon his head through all ages; wherefore we are thus to judge of him, that this error fell from him from love to Gods glory, in the comforting of the distressed Church of God, and therefore in him it was error of love and not that he loved to erre.

Calvin *Instit.* 3 book 23. cap. 11. 3 book cap. 21. 5.

Ninthly, againe it will be objected, *he that loveth another, hath fulfilled the Law, consequently that man is a perfect man in the perfection of degrees of inherent righteousnesse.*

9. Object. *Rom.* 13. 8.

The conclusion is falsely deducted, for hee that loveth God by his rules or Lawes, as leading to him in Christ the object of faith, hath fulfilled the Law, but how? even because Christ is the end of the Law for righteousnesse to every one that beleeveth, as God imputed it to *Abraham*, for his further entrance into the glorious Kingdome of Christs gracious mercy, as is formerly declared.

Answ.

Rom. 10.

Againe, he that loveth another, being his Idolatrous and wicked Neighbour, as he is his own flesh, and Gods creature, made of one and the same blood, and Gods, as is himselfe, by right of redemption, or that doth love another man as a mysticall member of Christ, as is himselfe; and in that love doth cherish him as *Abraham* did *Lot*: In both these respects he is kinde to the unkinde, to the just and the unjust, and so is perfect as his heavenly Father is perfect, that is, in a similie or likenesse unto him, for as saith our Proverb, *every like is not the same*, and therefore but imperfect inherently still, for *he that saith hee doth no sinne is a lyar*, &c.

Againe, the truth is, God never required such perfect obedience of any man, but of those which were able so to performe it, and they were only two of all mankinde; the one was *Adam* when he was a publique person before his fall, the other was *Christ*, who was the second *Adam* in the worke of the first to the redemption of all.

Therefore do not derogate from his glorious works, nor arrogate to thine own inglorious works, nor be not de-

* For returning to God by beliefe in the object of justification is right repentance only, therefore although faith is the receptive instrument of that object, and mourning and weeping doth accompany that repentance, yet neither is the removall of sins guilt, or punishment; only Christs righteousnesse imputed, is the ground of acceptance, therefore beware of

scribing sorrow to be repentance, or of faith for acceptance, lest we unawares uphold the erroneously of the mystery of iniquity, maintained by the *Roman* Antichrist.

uphold the erro-

ceived by that wicked one, who teacheth this Doctrine, whom Christ shall consume with the Spirit of his mouth, and destroy with the brightnesse of his coming.

Object. Againe, it will be objected, *that by those words, I will put enmity betweene thee and the woman, is meant, the Woman should envie Satan for the evill done unto her, and so one Divell may envie another.*

Answ. This implies, that God gave in the promised seed no more good in these words, *I will put enmity betweene thee and the woman*, then have the damned Spirits under eternall reprobation, which is absurd.

Reply. To this is replyed, *that all mankinde since the fall, are conceived and borne with no better internall dispositions tending to God, then is the nature of Divells.*

Answ. It appeares the contrary in the worst of men, if not delivered up from the universall grace of the Covenant, to a finall impenitency, notwithstanding their acquired habits in evil, there is in them some internall dispositions naturally to God, which is not found in Divells, for although *Matthew* the 8. 29. Divells can ground their requests to God on his justice, not to torment them before the time of their finall bruise, by the seed of the woman, *Mat.* 25. 41. but they are not naturally inclined as are all mankinde, to ground their prayers unto God upon his goodnesse and mercy; as for instance, that innumerable company of Heathenish *Ninivites*, beleeved Gods word of wrath to be true, for their present destruction, yet they invocate him intirely upon a dependant hope of mercy from him. *Ionah* 2. 9.

So the Mariners in their Idolatrous manner, implore the Divine Majesty in apparant destruction, upon a dependant hope of mercy from him, *Ionah* 1. 15. 14.

2. Secondly, there is in all mankinde a naturall inclination to worship the divine Majesty, as is apparant, not only in the *Ninivites* and Marriners, but also it is the ground why all Nations whatsoever have some kinde of Religious worship, even to those which are Divells, as to a Deity above themselves, and also to God as unknowne, *Acts* 17. 23. which internall dispositions are not in Divells, although the true God to them be knowne, for as they cannot implore God under the Notion of goodnesse nor mercy, so have they neither any set form of religious worship to God, but all destruction and Idolatrous errors and lies in Gods

worship

worship amongst them originally, arose from them, as well as from meere own remissnesse, by not improving this internall principle of enmity to Satan, and amity to God, as precedently is proved.

To this it will be objected, the divels know Gods Law, and the very knowledge of it writes it in their hearts, and so although the *Heathen* had not the Law, yet by some meanes they might come to know the Law, and so the Law became written in their hearts. 11. *Object.*

Suppose some did so come to know the Law, yet it makes nothing to the purpose; for it is one thing to have the Law of Christ in the Theory in some mens minds, as it is in the divels; and another thing to have the spirit of man inclined universally to worship the divine Majesty, and to implore the same in time of need, with hope of mercy, yea, so farre, that if this be improved in man having not the Law, it will nevertheless terminate in the true circumcision of the heart, as is plainly proved in the 7. *Chap.* of this Treatise. *Answ.*

Againe, as for the divels and men, so farre forth as they adhere to him their consciences may accuse them of evill: but that the consciences of divels can excuse them in any respect of uprightnesse to God-ward, as did the consciences of these *Heathen*, excuse as well as accuse, but not so in divels by any testimony of Scriptures, therefore the spirits of all mankind, were meerly disposed by the foresaid infusion, and the serpents nature as reduced but to a seed, to receive mercy from the throne of grace in Jesus Christ. *Rom. 2.*

But it will be objected, this disposition came not by Christ in the foresaid infusion, but it is the remainder of the Law left in the fall of *Adam*, hereditarily descending in the nature of man. 12. *Object.*

This contradicts the former, because it grants some good dispositions naturally inclining mankinde to God, which is not in divels.

Againe, this implyes the justice of God was not universally fulfilt in the fall of *Adam*, therefore man lost not the Law totally and eternally, consequently not all holinesse and righteousnesse, consequently some power internally remaines, by which he may returne to God in the Covenant, as it was in the first *Adam*; for no power is in it selfe of no use proper to it's end, therefore not this. *Answ.*

Againe, it implyes the fall of *Adam* was not so irrecovera-

bly deepe as to need the second *Adam* to be a person infinite in power, by it to raise us from that vast misery, consequently the restauration of the world may rather be attributed to the dignity of Christs Person, then to the absolute necessity of his person so dignified in power, to make good his Fathers truth against all the lies of Satan, to the full satisfaction of divine Justice, in the improvement of his personall operations as in the 8. *Chapter* is proved.

Againe, it eclypseth the glory of Gods grace and mercy by Christ Jesus, because it referres this internall inclination of the Law written, not to Gods universall mercy in the gift of the promised seed, when none but the Image of Satan by his lies was written in mans heart by Satans malice, and mans owne remissenesse, and by divine Justice totally and eternally so to remaine.

And in a word, because this brings man to turne his eyes to looke upon his left, and remaining abilities; so that all he hath before faith, is not received from Gods mercy in Christ, but from his owne store, and so by pride to fall from grace: Therefore this internall disposition was infused by Gods universall grace in the promised seed. And to conclude, as this opinon on the one side lessens the glory of Gods Justice, in the fall of *Adam*, and also the glory of *Gods* grace by the second *Adam* the restorer of all: so also it continues an intermingled confusion in the body of Divinity, to the furtherance of the mysteries of iniquity.

13. *Object.* Againe it will be objected, although by *Moses* God doth expresse the planted and inclosed garden of *Eden*, was made with every tree good for food and pleasant to sight, and different from the perfections of the created globe, and made in the midst thereof to grow two trees, and named the one the tree of Life, the other the tree of Knowledge of good & evil.

Likewise threatned *Adam* with certaine death, if hee did eate of the fruit forbidden him, yet because God did not in plainnesse of speech expresse that by these two things he prefigured to *Adam*, that by his worke in the Covenant, God intended to raise the world from it's naturall perfections to a supernaturall perfection, and man to the glory of Angels; or to an evill equivalently contrary: therefore we are not to believe any such thing was then intended by God to *Adam* as a publike person by Covenant.

Answ. It doth not follow by any just consequence, if wee carefully examine Gods proceedings in manifesting to man-

kind, the transcendent glory of Heaven; for as to *Adam* in the garden before the fall, he did not in plainnes of speech expresse the same; so never after, till the fulnesse of time for *till then, God at sundry times, and in divers manners spake in times past unto the Fathers, hath in these last dayes spoken unto us by his Son in open face, and plainnesse of speech*, but never before, *Heb.* 1. 2 3. 2 *Cor.* 3. 12. 18.

But to proceed to a particular answer for proofe of the point; and first, as God did not by *Moses* in plainnes of speech declare what he meant to *Adam* before the fall by those figures, so neither after the fall by *Moses* to the world was Christ the second *Adam* in plainnesse of speech, expresst to be *the first borne of every creature*, from the dead fall of *Adam*, opening the wombe of all perfection, but in figures, as by *Cain*, as the first borne, and by the Law of the first borne of mankind, and the Law of the first borne of beasts, and the Law of the first fruits of vegetables, as growing in the terrestriall *Canaan* Exod. 13. 2. Exod. 22. 29. 30. Neither was it ever in plainnesse of speech made knowne by *Moses*, nor the Prophets, *that the whole creation travelleth till now*, with man believing truth *from the bondage of corruption to be partaker of the glorious libertie of the sonnes of of God*, but onely figured as by a Law for the land to rest as well as for mans rest, and in the number of seven, as pointing at perfection, as *pag.* 35. 36. Neither was it by *Moses* nor the Prophets made knowne to the world in plainnesse of speech, that Christ, as God-man should second the first *Adam* in the worke of the restauration of the world, but inclusively in the promised seed, of the *Woman*, to breake the serpents head, and also as the seed of *Abraham* and *David* &c. Neither as by *Moses* in plainnesse of speech did God expresse that the garden of *Eden* was the figure of Angels glory to *Adam*: so neither did hee expresse by plainnesse of speech to *Israel, that the Land of Canaan, was to them a figure of the heavenly* Canaan, but by the agreement of the Type with the Antitype, as is implyed, *Esay* 51. 3. yet the Apostle concludes, *that God denyed them rest in the Land of* Cannan *by oath, because of their unbeliefe*, Heb. 3. 1. 8. 9. and therefore in the next *Chapter* the Apostle applyes the figure, namely, *that* Canaan *was to them a figure of their supernaturall rest, in the kingdome of grace by faith, and the kingdome of glory by fruition*, Heb. 4. 1. 2. 3. 10. 14. so that the Apostle implyes they were, and wee are bound to believe, it was so to them, though it was never declared in plainnesse of speech: So neither in the old *Testament* in plainnesse of speech

to the ten Fathers before the flood, neither by the Prophets after the flood, was it made knowne that hee intended the heavenly glory to mankind, but figured that hee intended it to man ſubmitting to him in the obedience of *faith* by the agreeableneſſe of the type with the antitype, as in the firſt world by *Enoch*, who in the obedience of *Faith* walked with God, and was received into the higheſt heavens ſoule and body joyntly. So likewiſe by *Elias* in the time of the Prophets, *Geneſ.* 5. 24. *Heb.* 11. 5. 2 *King.* 2. 5. 11. 12. So likewiſe the particular place in which *Chriſt* ſhould finiſh the worke of raiſing the world to what it travels till now, was no more expreſt by *Moſes* to man in plainneſſe of ſpeech for that end, then was the garden of *Eden* for the ſame end to *Adam*, but onely by the agreeableneſſe of the Type with the antitype, as by *Abrahams* offering *Chriſt* in *Iſaac* within the Land of *Canaan* upon the mountaine aſſigned him by God, as is further amplified in the 8. *Chapter* of this Treatiſe: Likewiſe the garden of *Eden* glory, as Gods terreſtriall Throne before the fall prefigured to *Adam* the eternall glory of God, ſo in the land of *Canaan Salomons* thronized glory from the agreeableneſſe of the type with the antitype by the *Pſalmiſt* is brought in as a figure of *Chriſts* eternall throne of glory, and not in plainneſſe of ſpeech, *Pſalm.* 45. 6. *Heb.* 1. 8. Likewiſe, *when Chriſt by the brightneſſe of his coming, and the ſpirit of his mouth ſhall have conſumed the myſterie of iniquity*, now maintained by the great *Roman* Antichriſt, ſo as that the (a) *fulneſſe of the Gentiles*, and the miſerable *Iewes ſhall beare the ſpirit and the Bride ſay come*, in the outbreake of the purity of the celeſtiall doctrine, and that moſt ſimple godlineſſe univerſally ſhall abound, as the moſt immediate emblеme in the kingdome of grace of the Saints in glory that ever the world did yet containe. Then that *Church, or the city of the living God, or the heavenly Ieruſalem* iſſuing the ſtreams of this celeſtiall doctrine, and ſo convey *Chriſt* the object of *Faith* to the health of the nations is likened to *Adams* firſt originall paterne in the garden of *Eden*: for ſaith the Text, *Rev.* 22. 17. the 1. & 2. *he ſhewed me a pure river of water of life, cleare as Chriſtall, proceeding out of the throne of God, and of the Lamb, and in the midſt of the* (b) *ſtreet of it, and of either ſide of it, was the tree of life.* Likewiſe to this alludes the *Lord Ieſus Chriſt*, Rev. 2. 7. ſaying, *I will give to eate of the tree of Life, which is in the midſt of the Paradiſe of God.* All plainly proving that this laſt and greateſt ſplendor of grace by the ſecond *Adam*, was with reference to the paterne of the firſt

Adam

(a) This is Gods fourth extraordinary mercy in Chriſt extended to the world, the other three are in *pag.* 130.

(b) Whereas *Rev.* 20. this moſt tranſcendent inlargement of Chriſts viſible Church, is called *the Saints raigne with Chriſt* 1000 *yeares*, and it implyeth no more but this, that this glory ſhall certainly be, and that it ſhall have a time of duration, although ſince the world began, the Saints ſucceſſively did onely in faith and love with Chriſt remaine, but with him in this world they did never raign, for the ground of the point is this, becauſe till now, Chriſt did never ſway the utmoſt ends of the earth for his poſſeſſion, by his Scepter of truth, for as Satan in the old world, and ſo to the time of Chriſts coming, ſwayed the greateſt part of mankind in his lying operations, ſo after Chriſts riſing as the Sun of righ-

Adam in the Covenant, and that the eternall felicity by faith and fruition was intended the seed though not in plainnesse of speech: And heere observe two things from this Chap. Rev. 22.

First, that the Apostasie of mankind from Christ in that purity of the celestiall Church on earth, as the most immediate embleme of the glory of God in heaven. God will therefore expresse more severe justice upon the world for their apostasie from that then ever before. The first is *that God will never more extraordinarily raise man out of his filthy apostasie from his grace in Christ Iesus, but will leave him to perish in his owne corrupt way.* And this is implied in the 11. vers. when it is said, *he that is unjust, let him be unjust still, he that is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.*

reconsesse to the nations, by the Scepter of his truth, and then Satan extinguished the Saints raigne with Christ, by the Heathen Emperours and the abundance of heresies, and by the *Romish* Antichrist in the confines of Christendome, and so Satans throne was advanced, and the

Saints then onely remained with Christ, witnessing that of right Christ should raigne, but did not, but this raigne of the Saints with Christ, shall revive that cause of the martyrs, and so they shall now live in the glory of that cause for which they then died, and by the force of divine truth in that transcendent raigne, shall Satans lying operations in the prevalencie thereof be extinguished, and so shall Satan be imprisoned in the said duration for 1000 yeares, that is a certaine number put for an uncertaine, See pag. 24, & 25. and pag. 104. & 105.

The second thing is this, *that their apostasie from this greatest light and grace shall bring on the greatest demonstration of Gods righteous judgement upon the world that ever was, namely the last day of the worlds generall judgement,* implied in the 12. verse, where the *Lord Iesus saith, and behold I come quickly, and my reward is with me, to give every man according as his worke shall be, I am Alpha & Omega, the beginning and the end, I am the first and the last,* whereupon saith S. *Iohn, Blessed are they that doe his Commandements, that they may have right to the tree of life,* verse 14. 15. So much for the third part of time of Gods impartiall proceedings intending and extending *eternall life and death* to all, and all alike, without respect of persons from the time of *Christs* comming in the flesh, to the time of his comming at the day of judgement in flames of fire.

2.

And from the whole Treatise take this generall observation consisting of five particulars, namely, *that Gods decree was, after the counsell of his owne will before the world was.*

Observat.

As first, *that God purposed in himselfe to create this world perfect in all it's parts, and man the chiefe thereof, as appeares in* Chap. 1.

Gods decree before the world was

2.

That then God also purposed in himselfe, for the eternall praise of his communicative goodnesse and justice, to raise this world by Adams *improvement of his perfection, being the chiefe part therin, to a celesti-*

all

all perfection, or to sinke it downe to an evill equivalently contrary to the glory of his Iustice, as is described in Chap. 2.

3. Thirdly, then also God purposed in himselfe that the knowledge of evill, which he in time pronounced to Adam, that in the day he did eate the forbidden fruit, then that sentence should passe to immediate execution, for the eternall praise of his justice, as appeares in Chap. 3.

4. Fourthly, God then also purposed in himselfe, that by Adams most ungratefull fall, hee would glorifie the riches of his mercy, and his communicative goodnesse and justice, and therefore before the world was God covenanted with the second person in sacred Trinity, being essentially the one God and Sonne of God, to assume in time the nature of Adam, as the chiefe part of this creation, not onely to be ready in place of time, as the Male Lamb in the bush, but also that then the execution of divine justice shou'd, and did, immediatly upon Adams eating of the forbidden fruit, passe upon Christ to the full praise of Gods justice to all eternity, and so brought in the glory of his mercy by restoring the fallen world to the promulgation of his communicative goodnesse, 1. Ioh. 1. 1. the beginning of time in the type, and secondly, in the fulnesse of time in the truth, in the redemption of the world, as is proved, Chap. 4. & 6.

Tit. 1. 2. 2. Tim. 1. 9. Ephes. 1. 4.

5. Fifthly, God then purposed to himselfe to glorifie his mercy & communicative goodnesse and justice, by the distribution of that mercy individually upon every of mankind; first, by giving to all and all sorts in Christ Iesus, both the meanes and end, namely, to eternall glory. I doe not say he gave any thing to them to attaine eternall life, but onely as a meanes to receive his gift of eternall life, as attained by Christ the second Adam and Saviour of the world, and so to glorifie his gratious goodnesse and mercy in their salvation. Or, on the contrary, to glorifie his justice on them which abuse his grace by a proud persisting in obstinacy, for terrestriall trifles to reject his gift of Christ, and his righteousnesse the onely ground of mans felicity.

And that God doth thus impartially glorifie his Iustice and mercy individually upon mankind, is proved in the threefold parts of time, as from Adams casting out of Paradise to Abraham, from Abraham to Christ, from Christs comming in the flesh, to his comming in flames of fire; at the end of time. as Chap. 6. 7. 9. 10. 11. 12. And as for any other decree of God then this concerning the eternall state of mankinde, the Scripture speakes it not.

Glory be to God in the highest heavens, on the earth peace, and good will to men.

FINIS.

